









BX  
8670.1  
.H925h

HISTORY OF THE  
LIFE OF  
OLIVER B. HUNTINGTON

Written by Himself

1878 - 1900

**THE LIBRARY  
BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH**

## OLIVER B. HUNTINGTON

Spring of 1878. . . . I was one day in my cornfield and prayed mightily to the Lord for my family. I plead with the Lord for power to control my sons and keep in the strait and narrow way, and felt in my mind that the family cared very little for me or my advice or the gospel.

"The voice"--that voice, the voice of the spirit of God spoke to me, audibly to my soul, body and spirit. I heard, saw and felt what it said:

"Oliver, you have required hard things of them."

That was the reproach of the Almighty; the reproof of Jehovah. I suffered the anguish of the damned in hell. I fell to the earth to cry of mercy. I suffered years of pain in moments. I cried and prayed with my whole soul.

In the summer of 1878 Sister Singleton sent for me to come and administer to her as she thought she was dying--her life, she said, was going out of her, so peculiar and excessive was her suffering.

Her son Hubert Peter Boice as mouth administered to her. She was no better when we were done; and we administered again. I was mouth; I wanted all three of us to lift the left hand and the two to repeat sentences after me, and in this way we prayed with our right hand on her head. Before we were done praying she ceased to groan being healed by the power of God, through faith in his son Jesus Christ.

She praised God most wonderfully for her miraculous delivery from death.

I often had faith given me to the healing of the sick, but in no case was the power of God so wonderfully and suddenly made manifest as in that of Sister Singleton.

Brother Dimick had the third pareletic stroke I think in 1878-- In December 1878 William and I were sent for to come to Salt Lake and see Dimick die. We went. I stayed about one week. . . . He eventually died on the first of February 1878. . . . He had written his own funeral ceremonies about five years previous at the time Pres. Young wrote his own--which was followed in detail. So also was Dimick's. First his coffin was of Mountain pine. Procession formed with the martial band before the corps, and Indians behind. Then the family, relatives and then a half mile of carriages. Martial band played on the way to the grave such tunes as he had described in his program; also at the grave. He requested all to wear no badges of mourning, nor weep, which however his family did not observe.





During that summer I happened into the house of a friend and Brother whose wife the day previous while sitting at a machine sewing became conscious of a presence of someone in the room although she was alone; at the same time she felt a singular benumbing influence and heard a voice saying "go and tell William Dresser Huntington" so and so--a lengthy message which she told me in part, having lost part from memory.

I found she had not yet delivered the message and feeling anxious that it should be done before it passed from her memory, her husband and I brought my brother William before her immediately. But before doing so, laid our hands upon her head and prayed that it might all come back; and she delivered the message word for word, and at the close thereof, said "I am Joseph Smith the prophet and the Seer." It was all spoken as if Joseph Smith was talking. It was a blessing upon conditions, the conditions named. A praise and a reproof, a great prophecy. A prediction of his future, if he did not change his course and turn from his present course.

January 1st, 1889: I determined to learn to govern my family more justly in love and kindness. To first govern myself better.

I felt that the time had come when by fasting and prayer I could gain from God, knowledge and power to be more tender, feeling and affectionate, patient and agreeable to all my family first and thus gain advantage over my own weaknesses and power to lead and persuade my family to do nearer right and listen to me no more. My earnest desire and whole soul determination was to overcome my own bad ways, and overcome my family, or leave them without excuse before God. I determined to win their hearts to God and his service more effectually and to this end, the first day of the year being Thursday I went to the regular fast meeting and continued fasting 48 hours, and in the middle of the month I fasted and prayed 24 hours, and felt the prompting and inspirational influence of the Lord God to show and help me towards the accomplishment of my desired object and theme.

February 23, 1880, visited the family of Brother John Clements in my regular round with my help. Bro. Amos S. Warren, Sister Clements laid complaint against her husband for tyrannical usage, unkindness and lack of feeling and affection I had settled the same complaint with them a few years or two before. We visited them formally, on the 25th also on the 27th but could effect nothing and turned the case over to the head teacher of the District, Brother George Mason.

Sunday, March 14: I attended Sunday School--2 Presbyterian ministers witnessed the opening of our school and then left to attend their own conference meeting in their own house built by the church in the eastern states to convert and evangelize the Mormons. They were helping to cleanse and separate the sheep from the goats in the Church of God or of Jesus Christ of L.D.S. 7 or 8 apostates joined them in Springville, among whom was Mary Johnson the wife of the late Bishop Aaron



Johnson. More than one-half demented woman, and I believe that Satan had full control of her. The work of separating or of drawing a line of demarkation between Saints and those who were not Saints at heart had been plainly going on for four years among all the people. The Lord was instituting many natural plans to cause the wicked and corrupt to show themselves opposed to the people and authority of God.

April 1st was fast day. My wife, Jane and I went to fast meeting.... At the meeting the gift of tongues was used wherein the Lord said that when the destroyer should leave the realms above upon his work to lay waste the earth, it will be communicated and made known to him that stands at the head of the church.

One of the greatest errors of my life, was in trying too hard to do good to others. To show them their errors. There is a time and a place for all things. I had not wisdom according to my zeal, and they would only revile and curse me for the good I tried to do them.

Sunday, April 4, 1880. . . . In the afternoon at the usual meeting hour I attended meeting and was called to the stand to preach. Bros. Bromley and Kelsey spoke after me, the two counselors of the bishop and reproved somebody for ordaining a young man while /he/ was dying, an Elder, without a vote of the branch. The Book of Doctrine and Covenants says, "No one shall be ordained to any office, without a vote of the branch."

Sat. 26, 1880. . . . About this time the subject of celebrating the Fourth of July was agitated in the Priesthood meeting. . . . Brother Abram Noe moved we celebrate the 4th. I and Brother James Whitehead opposed the motion by the spirit of the Lord and prevailed to that extent that there was a general feeling against celebrating /the 4th/. Neither was there any celebrating in Salt Lake City by the Saints. The opposition tried to celebrate but made a grand failure.

When the 24th of July came the whole church celebrated the entrance of the pioneers under Brigham Young into the Valley of Great Salt Lake.

My wife and children came home from the city, the 26th about 11 a.m., the same day Will got thrown from a horse and hurt very bad, striking his head and shoulder against a fence post, splitting the post, at bedtime he was suffering extremely and wanted me to lay hands on him. I called on my wife to assist. We administered to him in the name of the Lord, in faith.

Sunday, Oct. 31, 1880: My wife went to meeting and I stayed at home and wrote in my journal. I gave notice to the Bishop of my going away, as pointing to the Seventies prayer circle of which I was leader. He said for me to break up the circle when I left and let the members meet with the High Priests circle.



These times call for many donations for public purposes as well as private necessities. First donation is for the two stone cutters. Springville branch on the Salt Lake Temples. We owed them over \$1,000.

/Second/ Fast day donations.

Third, for Sister Cutler who had both feet cut off.

Fourth, Silk culture for collecting which my wife was one of the committee.

Fifth, for sheep and cows for the poor; a jubilee gift.

Sixth, a missionary fund to help Brother Wm. Bromley on a mission to New Zealand.

Wed. Dec. 22, 1880. . . . Sister Hall was endowed for Lydia Huntington sealed to Joseph Smith, Sr. /St. George Temple/

Thurs., Dec. 23, 1880. Anniversary of the birth of Jos. Smith. . . . In the afternoon was a public meeting at the tabernacle in commemoration of the birth of the great and mighty Seer, Joseph Smith.

. . . . In the evening I took my wife and daughter Nelly to the evening entertainment at St. George hall. . . . The hall was filled with the picked faithful saints of St. George. Speeches were made by some good speakers upon the rise of the Church. . . .

After speeches, music by band and organ, songs and reading poems, cakes and apples were freely passed. After that wine was passed until all had drunk all they desired and yet no one showed signs of intoxication; that is the part most surprising to me. I have seen food passed and speeches, etc., made but I never before saw 200 or more people with free access to strong drink and no one to be seen intoxicated.

Sister E. R. Snow, my sister, Zina, were there as also at the afternoon meeting and offered remarks at each at the close. In the evening, at the close of their speeches they both withdrew, and while they were withdrawing the whole audience, rose upon their feet and stood, in honor of the wives of the Prophet Joseph Smith, the Prophet whose birth they had met to commemorate.

c Monday, Jan. 10: I went to Washington, 5 miles (from St. George); when I returned home I found Zina there comfortably visiting with the family. She and I went to Bro. McAllister's who very kindly consented to suspend some of the rules of the Temple, or rather the usages and accommodate Zina and me by giving me "second anointing" and attending to the ordinance of adoption for us and family on the following day instead of as usual on Friday.



Wednesday, 12th, Jan. 1881: My wife, her mother, Nelly and I went to the Temple according to previous arrangements with Zina and Bro. McAllister and spent the forenoon in sealings of adoptions--My father's family and my mother's father, mother and children all were adopted to my father; then father and mother were adopted to grandfather Huntington also all his brothers and sisters were adopted to him.

Next grandfather and mother were adopted to Joseph Smith.

After that my wife and I received second anointing. I received second anointing for grandfather Huntington and Zina for his two wives.

Friday, 13th Jan. 1881. . . . The same day my mother's father, mother, brothers and sisters that were dead were adopted to my father also myself, sister Zina and all the family that were dead. Then my father was adopted or sealed to his father My great Grandfather with all his family were adopted to my grandfather and he (G.F.) was adopted or sealed to the Prophet Joseph Smith

. . . Brother James Bird was the person that Joseph Smith told of the "Three Nephites" at Far West. As to Bro Joseph Smith and Oliver Cowdery's ordination to the Melchezidek Priesthood; I heard him myself, at Nauvoo some three days before he went to Carthage for the last time. The first circumstance referred to in the card or letter related to Bro. Everett by Heber C. Kimball was as follows:

While "the camp of Zion" was on the way to Missouri in 1834 Joseph was some ways ahead of the company one day, when there was seen talking with him by the roadside a man, a stranger. When the company came up there was no person with him. When at camp that night, Heber asked the Prophet who that man was; Joseph replied it was the beloved Disciple, John, who was then on his way to the ten tribes in the North.

I have heard Joseph say that "John was among the ten tribes beyond the north pole.

The matter relating to the Three Nephites was this.

The morning that the Army of Governor Boggs exterminating order, attempted to come into Far West; Joseph the Prophet stood with the brethren behind the breast works so hastily thrown up in the night, and remarked as they were sweeping and swarming towards the beloved city; that if they came beyond a certain place, we would open fire upon them.

The army came on, near the spot designated and on a sudden, they all turned and ran pell mell back to their camp, in great fright, declaring they saw too many thousands of soldiers to think of attacking the city.

Joseph told Brother James Bird, "that he saw between them and the mob one of the Three Nephites, with a drawn sword, before he made the remark about opening fire upon them, and when the mob had returned he saw the Three Nephites near the same place armed for battle."





The hosts that the 3 had with them, were undoubtedly exposed, by the power of God, to the view of the mob, being the hosts of soldiers they saw and fled from.

The ordination of Joseph Smith and O. Cowdery to the Melchizedek Priesthood is related in a letter dated St. George, Feb. 17, 1881:

"I heard the following conversation between Joseph and Hyrum a few days before they were martyred. Hyrum was telling Joseph that Wm. Law apostatized because Joseph believed in a plurality of Gods.

Joseph said, "Who told him I did? I did not." Now brethren if you will prepare a good lot of seats at the stand I will preach you a sermon on the plurality of Gods from the 5th and 6th verses of the first chapter of Revelations." He was murdered before he had a chance to preach the sermon.

In the conversation between J. and H., Oliver Cowdery was spoken of and Joseph went on to state that "In Coalville he and Oliver were under arrest on charges of deceiving the people and in court he stated that the first miracle done was to create this earth. About that time his attorney told the court that he wanted to see Mr. Smith alone a few moments. When alone Mr. Reed said that there was a mob in front of the house and hoisting the window, Joseph and Oliver went to the woods in a /few/ rods, it being night, and they traveled until Oliver was exhausted and Joseph almost carried him through mud and water. They traveled all night and just at the break of day Oliver gave out entirely and exclaimed, O, Lord, How long Brother Joseph, have we got to endure this thing?

Brother Joseph said that at that very time Peter, James, and John came to them and *ordained them to the Apostleship*.

They had 16 or 17 miles to travel to get back to Mr. Hales, his father-in-law and Oliver did not complain any more of fatigue.

Now Brother Huntington I have told you what I heard Bro. Joseph tell almost the last time I ever heard him talk.

It is a source of satisfaction and pleasure to me to have seen and heard the Prophet of God."

Your humble servant, Addison Everett.

At Cedar Springs (on my way home from St. George) I had an interview with old Sister Huldy Barns, a wife of Heber C. Kimball, now 77 years old; and from her I learned the following special items of intelligence, that are perhaps nowhere written. They were the natural outgrowth of conversation and question.

"In the temple at Nauvoo she assisted in giving endowments as long as anyone." "There were 90 persons that received their second anointings. None was given to the dead by proxy."

"She lived with Joseph Smith in Kirtland /as/ a hired girl or woman."



"One day W. W. Phelps came in while Joseph was eating and showed a paper in his hand, saying to the Prophet, 'Here is a list of names and amounts they have subscribed for the Temple.' Joseph presently took the paper and ran over the names and amounts, and returned the paper, saying as he did it, 'They have done well and may God bless them. They will get for this what they can't buy at a grocery. In fifty years that house will be taken from the earth.' This she said she heard him say, and asked W. W. Phelps one time in Salt Lake City if he remembered it. He said he did."

Brother John Cottom was baptising a young woman for a lot of her dead friends and relatives. She became tired with the weight of water she carried in her woolen clothing, the last name of the list was a girl she had quarreled with just before she died and being so tired thought she would leave the girl she didn't like very well. She accordingly went to dress in dry clothing and saw in the room the dead girl she had left unbaptized weeping.

The spirit of the dead said, "You are the only one on earth in the church that knows anything about me."

The young woman went back without changing her clothes, told Brother Wells of circumstances who sent her back into the water to be baptized for the weeping girl (spirit.)

Sister Caroline Wright Pitts told Br. Frank Farnsworth that her husband of Nephi brought her to the Temple to work for her friends that were dead and among them was her mother who had been dead years, and for whom she was endowed.

During the ceremonies of endowment, Sister Pitts saw her mother there with her and very pleasantly smiling her approbation. Features, form and appearance were natural and real as in life.

Brother Farnsworth is a clerk in the Temple and has a son and two wives working there for the dead much of the time. He told me the above circumstances and also the following with regard to himself.

On several occasions while engaged at his daily business he plainly heard names whispered in his ear. At first it only seemed very strange and that was all.

After a few times, the thought occurred to him, that it was for some purpose and immediately understood it. Furnished himself with paper and set down the names he had thus learned and afterwards, when a name was spoken in his ear in that same familiar whisper he could immediately set it down and in that way he gained about 25 names and had them baptized and endowed for.

Sister Lizzie Smith, wife of Bishop Charles N. Smith of Rockville, testified to Charles L. Walker, Doorkeeper in the Temple at St. George, that she was working in the Temple for the dead and while thus employed



she saw the Prophet Joseph Smith plainly and distinctly. That was in 1879.

Brother Addison Everett was very sick, nigh unto death at a time when the Temple was being finished and one night in a dream or vision he was sent to the Temple by some who told him that Joseph the Prophet wanted to see him.

He (Bro. Everett) went immediately and found there Joseph and Hyrum. Joseph shook hands with him remarking at the same time: "You have got a great many friends behind the veil." He awoke, and got well quickly. DO NOT

Henry Miller of St. George, had a son killed before the Temple was done. After it was finished Brother Miller did work for his son, but the mother of the dead boy was visited by the spirit of the boy in dream or vision frequently afterwards and always he looked miserable, dressed poorly and would say nothing.

Finally the mother told him that he ought to be happy, for his father had done all the work for him in the Temple, and asked if it helped him any and made him feel better.

He said, "It had not helped him any," and that "he had not heard of it before." From the answer the mother was satisfied there was something wrong. She began inquiring into all the manner of giving the endowment, etc., and finally into the condition and standing of the son. They knew the boy had been baptized when a boy.

On strict examination of record and close inquiry she found that the son had been cut off from the Quorum or suspended from membership in the Church years before and that the matter had never been straightened and consequently he had to be baptized first before he could be endowed. His father went into the Temple again; was baptized and endowed for the son who never came to see his mother again.

They presumed that all was properly done and the son satisfied that he came back no more. I talked with the father and mother both on the matter.

\* I heard Joseph Smith say that in the year that Jesus made his second appearance there would be no rainbow.

A. F. McDonald tells, but from what authority I do not know, that on a certain occasion there was a piece of work or business that needed to be done immediately in order to keep advantage out of the hands of the enemies, and the matter was talked of in council one evening where Joseph the Prophet presided. It was decided that it was necessary that the work be done that same night. The Prophet said that it must be done that night and turning to a young man said, "I want you to go do it and return before morning," and asked him if he would do it. The young man said he would, and he testified that he did do the job although he had to travel five hundred miles to do it--500 there and 500 back.



I do not doubt but that if Joseph Smith required such a thing to be done, said it must be done, and delegated a man to do it who was willing, it would be done, and that by the person being wafted through the air by the power of God, equal to translation; whether the person went in body or in spirit, whether the distance was 500 or 5000 miles, it would be all the same.

If he required such a thing it would be because God required it and all things are possible with God. That is my faith in the Prophet Joseph Smith.

A boy's prayer answered. At a time when Joseph Smith was guarded-- day and night by his brethren from mob violence, that he might perform his necessary business labors days and get the necessary night's rest and that his life should be safe; he was in log house at night. Several brethren were with him and were making arrangements as to who should stand guard that night.

Joseph was listening to the prayer of a little boy in the room adjoining. The boy prayed for the Prophet, that he might be secure and safe from his enemies, the mob, that night.

When the boy had done praying, Joseph turned to his brethren and told them all to go to bed and all sleep and rest themselves that night, for God had heard and would answer that boy's prayer.

They all went to bed and slept safely until morning undisturbed.

Joseph once told W. W. Phelps and wife that they should never taste death.

The manner of the fulfillment of that promise is rather singular. They supposed, and so did all that knew of the promise, that they were to never die, but the Lord does business in his own way and his way is not as the way of a man.

Before Brother Phelps died he lost all his judgment, lost all his mind reason, consciousness and all sense. He knew nothing, not even his name, nor how to eat, thus being unable to taste of anything; not even death. His mind gradually dwindled, withered and dried up. His wife was killed instantly, so quickly that she had no time to taste of death. She was killed as she was dipping up a bucket of water from the ditch, a gust of wind hurled a board from a house and it struck her on the neck breaking it instantly. She never tasted of death nor even felt the blow.

"Her flesh shall never see corruption." Similar to this promise to Bro. Phelps, was the promise made my mother that her flesh should never see corruption. The family all supposed as well as mother, that she would never die, but she died and was three years in the ground,





and when the old burying ground in Nauvoo was removed out of the limits of the city her body was found to be solid, firm and sound as a board or bone. Her whole body was full, plump and looked natural in feature without a "smell of corruption or decay."

"The inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being about 6 feet in height. They dress very much like the quaker style and are quite general in style or the one fashion of dress. They live to be very old; coming generally, near a thousand years." This is the description of them as given by Joseph the Seer, and he could "See" whatever he asked the Father in the name of Jesus to see.

I heard him say that "he could ask what he would of the Father in the name of Jesus that it would be granted" and I have no more doubt of it than I have that the mob killed him.

Robert Thompson was a faithful just clerk for Joseph Smith the Prophet in Nauvoo and had been in his office steady near for quite 2 years. Joseph said to Brother Thompson one day, "Robert, I want you to go and get on a buss (bing) go and get drunk and have a good spree; if you don't, you will die."

Robert did not do it. He was very pious exemplary man and never guilty of such an impropriety as he thought that to be. In less than two weeks he was dead and buried.

Wine was used at the Sacrament in Kirtland and one Saturday Joseph the Prophet sent someone to the store to buy wine for the next day. Joseph started then to go home and on the way an angel of God met him and told him to buy no more wine of the enemies for the Sacrament, but use water, until they should make wine new themselves for their enemies would try to kill the saints with poison in wine.

Tuesday, Mar. 8, 1881. . . In the meeting of that evening Brother William Clegg required of the Bishop an acknowledgement for refusing to pray for, or rather for not allowing his grandchild to be prayed for in the fast meeting previous when the father of the child (Daniel Sheper) had asked by written request, that the child be prayed for in open fast meeting, as the child was very sick.

The Bishop refused upon the grounds that the young man was married by the justice of the peace and not by the law and order of God in the Endowment House. The Bishop said he had said nothing to take back and that Brother Clegg nor any other man there had any right to demand of him any acknowledgment.

Nov. 25, 1881: I went to Provo and visited President Maeser upon Seventy business. He was quite unwell, so that he could not be at the academy where he was superintendent. I stayed over night with my niece and had a very pleasing interview with her after all else were in



bed. Our subject of conversation was matrimony. She was undecided whether to marry or not. Many had applied for her hand. She was partially engaged to a very good man and yet, she said that when she examined her heart she did not feel satisfied. My visit with her at this time was mainly to convince her she ought to marry, as she had previously told me that she did not intend to marry at all.

After we had well studied and talked over the matter and feeling it a matter of very great importance, we decided to ask the Lord to give us his mind and will upon the subject, duly believing we could obtain it right then, and surely we did obtain His will, which surprised me very much, as it dictated that she should not marry.

We were both reconciled to the manifestation and confident it was His will and should be observed.

Saturday, Dec. 24, 1881: I got the following letter by mail, from a sister acquaintance of mine while on a mission to England.

Payson, Dec. 22, 1881

Dear Brother Huntington:

I proceed to give you an account of what I saw while crossing the plains in the handcart company of 1856. I will give you one circumstance out of the many.

On the 28th of October, Sunday afternoon, we crossed the Platt River for the last time. That evening the snow fell about 18 inches deep. Monday morning the camp moved about 9 miles to a bluff, called by us, the Red Point. We were there 9 days; the snow was then about two feet deep.

We had only one fourth of a lb. of flour per day to eat. My husband was taken sick. I called in the elders to administer to him, and he was healed immediately. I went to bed and a Heavenly messenger came to my bedside and said to me, "Cheer up Sister Wignall--there are mule teams, horse teams, and ox teams coming to meet you with provisions and clothing from the valley and tomorrow morning when Mary Ann (Riley) is combing your hair, there will be a man with 2 pack mules come into camp."

Sure enough just as she was combing my hair about 9 a.m. (there was a great shout). Joseph A. Young and a man who now lives in Provo, I have forgotten his name, rode into camp, just as I had been told; telling us that at Greasewood Creek, there were teams waiting for us.

Mary Ann Riley lived in Spanish Fork, a good Latter-day Saint till she died.



Give my regards to all of your family, and I want you to send me Zina's picture. Write and let me know how you all are. From your sister in the gospel,

Grace Slater Wignall.

Tuesday, Dec. 27th, 1881: Sister Eliza R. Snow related the circumstances of a miracle that was performed in some of the extreme northern out-of-the-way settlements of the Saints.

It was this: A certain Brother was hauling wood and was thrown from the load by the roughness of the road. The wagon passed over his left arm between the shoulder and elbow crushing his arm bone to many pieces.

Assistance accidentally came along, by which came along an Elder of the church with oil and annointed the crushed arm and laid his hands upon it and prayed, during which the Elder shook and trembled under the power of God.

When the ceremony was over he asked the man, if he felt anything strange while being administered to? He replied, as he raised the crushed arm above his head, "I should think I did." His arm was healed and the bone went "bone to bone" knit and grew together sound while the ordinance was being performed.

This sister Snow told in public, in Provo about the 16th of November, 1881.

Friday, Dec. 30, 1881: There was a dance at Joseph Cook's. He and family apostates, Nelly got ready to go, and while waiting for her partner, she was taken with a chill and then fever. In the morning another chill, then fever after for several days. Many persons were taken in the same way, some died from the effects. Chills were heard of all over the territory.

February 27th 1882: My sister Presendia came to visit me. Bro. Whitehead was very sick. Thought to be afflicted through witchcraft. The Priesthood prevailed but not until a prayer circle was convened and then the power was broken and he got well. He was handled in a terrible way by the evil power and very near killed. Twice he was shook and thrown from side to side of the bed.

Sat. May 6, 1882. . . The President of the Stake, A. O. Smoot, decided that in answer to a question where a man and woman had been married or sealed in the Endowment House and the sister had a baby 3 months after marriage, they ought both to be cut off the church.

Brother Smoot gave general directions as to how people should be prepared to go through the house of the Lord to get Endowments. "Should be ordered to the office of an elder before starting. Should be clean in their bodies and clothing, with under clothing and robe of their own.



At the close of the meeting I found a boy on horseback waiting for me to come quick to Sister Miner. I took with me Brother James Whitehead and Nicholas Harmon Groesbeck. During her sickness I had visited her nearly every day and was exercised in spirit over her very much. At one time Brother Jon Tucket and I went by ourselves voluntarily and prayed for her. At this time she had taken a great change and instead of asking to live she wanted us to give her up and dedicate her to the Lord for her death. She seemed to understand that she was to go from earth. Wanted her husband to give her up. She had been angry at her husband because he would not give her up and let her go and requested my wife to keep him out of the room, she seemed to think that if she could keep him out of the room, she could get off. She said they had come for her and she wanted to go. In the forepart of her sickness, she looked up at me, at a time, and said, "I don't want to die." No remark of the sick or dying ever touched me like that, for she seemed to think that the decree, she feared was passed and she thought I could help her.

Some thought that she was out of her head but I thought she knew more than she ever did before. She understood spiritually and naturally, and gave utterance to ideas new and strange, one of which I will mention, uttered about 3 hours before she died. She said to me, in a way that indicated that she gave vent to the most forcible ideas, "The Devil can't create."

On the occasion of our dedicating her, prayer was offered, after which I anointed her in silence to those present but known to God. My thoughts and prayer I did not want to be heard by man. . . . She died at eleven that night.

Tuesday, Aug. 26, 1882: I went to my regular weekly prayer meeting. Had a solemn time with Brother Nicholas Harmon Groesbeck who had lately returned from a mission to New Zealand and had just been taken into the prayer circle meetings a few weeks.

He confessed to the meeting that he had lately been drunk in the saloon belonging to a bitter enemy to this people and not only that but had used the name of Diety profanely. Immediately after he spoke another brother asked the privilege of speaking. I told him to speak on. He first asked some questions of Bro. Groesbeck and then stated that the bishop, Wm. Brighurst had sent word by him that he wanted the meeting to drop Bro. Groesbeck's name from the list of our members. We did so by unanimous vote.

Of all the events of these days I have a . . . faithful record by preserving and keeping a complete file of the "Semi-Weekly News." . . . Every true Latter-day saint is anxious to be able to vote and thus give their voice for Constitutional rights and republican principles, for the support of the Gospel and Kingdom of God, for the whole Nation is now combined to destroy it, and this a part of the fulfillment of the prophecy of Joseph Smith as I heard it, which was "that the Government of the United States would yet resolve themselves into a mob in order to persecute and try to destroy this people, that they would do as a





Nation what Jackson Co. and Missouri had done as a County and as a state."

Nov. 30, 1882: I went to see Brother Peter Conover who had met with a serious accident with his right knee, wherein he had been near death. Had not been administered to by the Elders lately and wanted me to lay hands on him. I got Bro. Isaac Bullock and by Bro. Conover's request I annointed his leg and was mouth in the administration. I told him that he should get well gradually that he should certainly live, and that misfortune should prove a great blessing to him and that he should yet see and acknowledge it to be so.

He stayed and talked perhaps an hour. Brother Conover told me of many events and curious things that happened in his intimacy with the Prophet Joseph, most noted among them was this: "That at a time, Joseph was telling events and wonders that would take place at the coming of Jesus, "But," said Joseph, "I shall not live to see it, but some of you will," and turning to Conover said, "That Brother will."

Sunday, Dec. 31, 1882: I heard John Morgan preach; he had been a missionary in the Southern States for 7 years. . . .

He gave an account of some events that had taken place under his presidency among the young men. . . I will briefly relate 2 or 3 of them.

Two Elders were going on foot through a piece of woods to fill an appointment. Two men ambushed themselves close by the road behind a large log with shot guns to kill the Elders or one of them in particular. They had laid a large brush across the road to cause a halt of the Elders. When they came to the brush, one of the Elders remarked that "here is a good place to pray," and immediately both kneeled down by the log opposite where their would be murderers were, and prayed earnestly and with much power. Then traveled on.

One of the men told his sister, who belonged to the Church, of the circumstances and said that when the Mormons had prayed, he would as soon have pointed his gun at an angel of God as at them.

Another couple of Elders were invited to go to a certain place out in the country to baptize. Word was sent, that if they came and baptized a certain young woman, her lover would certainly kill the man that did it.

In order to know if they should go on after they had started, the younger Elder said, "Let's get out of sight and ask the Lord."

They did so and while praying they felt a great light before their eyes, though shut, and on opening their eyes saw a ring of light before them, above the brightness of the sun, and from it issued a voice, telling them to go on and do their work for they should be protected and blessed.

They went and raised up a large branch at that place.



Monday, Jan. 8th, 1883: I received 2 letters from Dimick and one from Joseph Smith /son of the Prophet and head of Reorganized Church/. . . the one to Joseph Smith /in answer to the above/ I read to my brother William, and which drew from him this piece of historical intelligence.

Joseph Smith the prophet some time in the year previous to his death committed to the care of Theodore Turley, a man known as "Old Cap. Hunt" and William Huntington, a large copper kettle full of what he called his "private records," with orders to bury them in the ground below the possible reach of the plow. He said that they buried the kettle containing the records on Bro. Turley's lot close by a large elm stump very near the center of the lot.

William further stated that at a certain time our sister Zina was saying that in the history of the Church there was a link gone and could not as yet be found. He said that this circumstance immediately came to his mind and he told it to her and not long after that he got to thinking over the facts and that he and Brigham Young were not friends nor did he believe that Brigham was leading the Church as Joseph designed and why should he throw the hidden records into the possible reach of any, but Joseph's family.

He immediately set down and wrote to Joseph Smith, the son of the Prophet, and who was the head of what was called the "Josephites" all about the burying of the records. Young Joseph, as he is called, immediately bought the lot of land that the records were buried on.

Whatever else may have transpired with regard to the records William said that he knew nothing.

Friday 19th, 1883: In the evening the Seventies met or should have met, only six men came, so cold was the weather. Many people froze fingers doing their ordinary chores that day. We had an excellent meeting that cold night and our souls were warm with the spirit of the Gospel. The letter of Pres. Coombs was read in my remarks upon the necessity of our all having license. I referred to the fact that God had said that, and pointed out the way, that, Elders should get license.

It was a representative of the authority and power of the holy priesthood as indicated by a circumstance that occurred with Sidney Rigdon, when at a certain time in Kirtland, for a particular transgression, Joseph the prophet, told him that "the Devil should handle him as one man handles another," and, said Joseph, "I want you to give me your license, for if you have not the authority of the Priesthood, peradventure he will not be so severe with you."

• Sidney gave up his license and in a few days, the folks heard a noise one day in Sidney's room, went in and found him thrown down about the room from one place to another as a strong man could throw a very weak one; and no visible hand by which he was thrown. He was handled by the devil "as one man handles another and was as sore and bruised as if it had been by the hand of man."



Being fast day Feb. 1st I went to meeting. Considerable prophecy. Bro. L. N. Scovill was told in tongues that he should be promoted by the spirit to call his children together and bless them as the patriarchs of old; and tell them what should come to them if they would listen to his council.

Tuesday, 6th, 1883: held prayer meeting after which went to Priesthood meeting at which there was much controversy and some contention. After meeting Bro. N. Packard and I stopped with Bro. Whitehead an hour or more. Bro. Packard related a prediction made by Anson Valenven, which was as follows as near as I can recollect:

When this meeting house was being built, Aaron Johnson being Bishop, quite a number of brethren were about to go to San Bernardino to help build up that stake or branch under Amasa Lyman and Charles Rich. The Bishop made them pay a heavy tax for this meeting house before they could leave. Aaron Vanluven (sp?) was one that paid a very heavy tax just before leaving.

He said, "That it was unjust and a house built with means obtained in that way would be a house of contention." It has surely been a house and "a bone" of contention ever since, and I think the best way to get rid of that spirit is to take the house down and build a new one with good honest free-will offerings.

Sat. Feb. 10, 1883: went to Payson. . . Attended meeting of the Seventies at 3:30.

Brother W. Taylor requested me and Brother Nephi Packard to accompany him to Santaquin to hold a meeting that evening. Bro. Packard and I went in my sleigh.

Brother Packard and I stayed with Brother Sticney that night and we continued our fireside meeting until after 12 o'clock.

I will relate a testimony that Joseph Smith was a prophet, which was born by a gentile as witnessed by Brother Packard and told to us that evening, or night. He said that he was in a saloon in the Sweet Water, when gold was first found there, and a very tall lank westerner came in finally dressed in the best of broadcloth and everything on him corresponding. He looked rather out of place among a lot of rough miners, and one of his old comrades meeting him asked where he got such fine clothes, or how he could afford to wear such?

The tall man replied that it was because they cost him nothing. His comrade asked how that happened.

The reply was "because Joseph Smith was a true prophet."

"What has that to do with your getting that suit of clothes?"



The tall man said, "I will tell you. I went into a store in Carson, an old friend of mine kept it. I was dead broke and had on next to nothing, and the storekeeper asked me why I didn't wear better clothes? I told him "I'd like to."

He said for me to "pick out the best suit I could find in the store and pay him when Stephen A. Douglas was elected President." Now that occurred when Douglas was running for President of the U.S.

A little before the election I told the storekeeper I'd take two suits on them terms, but he said one was all he proposed to let me have.

The interlocuter asked how he dare take them on that condition. "Well, you see, Joe Smith told Douglas before he thought of trying to be President that he would try it, some day and that if he used his influence against the Mormons he should never set in the President's chair, and I kept watch and kept thinking of that prophecy, just to see if Joe was a true Prophet. When I see Douglas trying to be President I knew Joe Smith was a true prophet and that Douglas would not be elected because he had turned against the Mormons. I have watched Joe's prophecies and never have seen one of them fail.

Saturday, Feb. 17, 1883: Bishop Bringham was taken worse and died that night about 10 p.m.

Joseph Smith said that our old father Adam was such a perfect man great and stout, that he never stumbled or fell a joint to the ground. This was said in the hearing of Dimick Huntington.

On an occasion when I was a boy I heard Joseph Smith say, speaking with regard to moving into old houses that other people had lived in, that had been inhabited by wicked people, they leave spirits in the house like unto themselves and as the wicked are always opposed to God and the good, we ought to dispossess the spirits of wicked persons before we move into their haunts, or else they will try and kill the most innocent and pure.

That when wicked men and women inhabit a house, invisible spirits congregate there also, that are of the same stamp as the living. Kindred spirits mingle together and the invisible look on, laugh at and enjoy the wicked sports of the living and when the living, or people in bodies, move away, the others often stay in the house having acquired a sort of right by possession and are the agents by which others that move in are afflicted.

I copy the following portion of a letter that I received from Brother Addison Everett giving me information upon the circumstances connected with Joseph Smith ordination to the Apostleship by "Peter, James, and John," in front of the Nauvoo Mansion House a few days before Joseph was martyred.





Joseph said that while they were teaching the people at Colesville, he was prosecuted, and arrested for being a false prophet and deceiving the people.

In court, he was asked, what was the first miracle Jesus Christ wrought here on the earth? He answered, "That he created the worlds and what He had done before that, he (Joseph) had not yet learned."

His attorney John Reid arrived about this time and told the court that he wished to see Mr. Smith in a private room a few minutes, as he was Mr. Smith's attorney and when in the private room, Mr. Reid told Brother Joseph and Oliver that a mob was outside in front of the house preparing to mob them, and so he hoisted the window in the back of the house, and in a few rods they entered the woods; they traveled all night in a dense forest, some of the time deep mud and water and in the afterpart of the night Oliver became exhausted, and he (Joseph) had to almost carry him. Just at the break of day Oliver gave out and exclaimed, "How long, O Lord? How long, Brother Joseph, have we got to endure this thing?" "There," said Brother Joseph, "At that very time, Peter, James, and John came to us and ordained us to the Apostleship."

They had 16 or 17 miles to travel to get back to his father-in-law's, Mr. Hale's, but Oliver did not complain any more of fatigue.

Now, Brother O.B., I have given you Brother Joseph's words as near as I can recollect, and I have thought of them a great deal as they were almost the last words I ever heard him speak.

Your humble servant, A. Everett.

I heard a brother on one occasion, asked Joseph for an explanation of the passage of scripture where Jesus said, "Make to yourselves friends with the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations."

His reply was something like this. Man in his existence is as a man on revolving wheel, eternally changing positions, sometimes up and then down, would not remain forever at the top or at the bottom, and when a man is up and has plenty he should be liberal and charitable, and the man to whom we are liberal and kind in his day of poverty and adversity may be able to take us into "everlasting habitation" and when we are down at the bottom of the wheel where he was when we administered to his necessities, giving the idea to me, that our eternal existence was full of ups and downs.

When we first went to Nauvoo the old Patriarch Joseph came into our house one day and in a very confidential way giving us to understand that it was not to be made public, asked a question as to how long we thought the church would stay in Nauvoo and went on to say that the Lord had told Joseph (his son) the Prophet, that we would stay there just 7 years and that when we left there, we would go right into the midst of the Indians, in the Rocky Mountains as this country, Utah, was then called. This, we have seen fulfilled.



Sister Beebe related a prophecy that Joseph Smith uttered in the presence of her husband when he was a boy, in the house of old father Johnson in Kirtland; when all the church there could meet in a room 12 feet square or 12 by 14. Joseph was telling of the spread of the Gospel as it would be and the increase of the people of God and the persecutions that would come; and said that the church would yet be so numerous and such a great people that the United States could send an army out to destroy them, but they would not accomplish it. This was fulfilled.

During the life time of Joseph Smith some one asked him how it was that some men have no trouble to make money; and other men can get nothing ahead, work as they will. Some unforeseen event takes it as fast as they get more than they need for immediate use.

He said that the one who was favoured in this life with riches seemingly poured into his lap, would have a debt to settle in the next life, the other man, who could get nothing ahead in this life would find a large credit standing in his favor in the next world.

I heard Joseph Smith say, something like this, "Some people say that it is not right to seek to aggrandize one's own self, that self-aggrandizement is not a good principle, " but said he, "I say it is a true and godlike principle; but it can be done permanently, justly and righteously in only one way or upon only one plan in order to be eternal in its durability. If any person will build up others; and permanently aggrandize others, he in turn will be aggrandized eternally, that is the only principle or plan upon which it can be done and remain forever."

I heard Joseph Smith make the statement when speaking of mobs and what they had done against the saints and of the fact that Government had taken no steps to redress those wrongs--that before the destruction of the nation it would resolve into a mob against the saints.

I have lived to see that fulfilled, but not to as full and complete a sense as they will, hereafter.

Our first mother, Eve, had children before Cain, and she bore them in obedience to the command of God, "To multiply and replenish the earth," not because of her desires to her husband. The children before Cain, were unbelievers in the Gospel and went into another part of the world to live because of their dislike to the Gospel, and after Cain could no longer be saved by the Gospel, he went away also and married one of his brother's daughters.

The time will come when women will have children again purely upon principles and not as the result of passion in husband or wife.

March 1st, 1883: was Thursday and fast day. I went to the meeting. Had tongues and prophecy. Bro. Erastus F. Clark told a dream, which was, that he saw a terrible pestilence in Springville; the doctors could not find anything that would stop it or do it any good. It was a disease



that they had never seen nor heard of. There were some persons that escaped the disease and a voice said to him, "Behold they upon /whom/ the plague has no power are they that keep the word of wisdom."

About this time I dreamed one night of being dressed in my temple suit in company with 3 or 4 others we were out doors waiting to be called in for some purpose, while standing outside, the wind blowing hard. I had to make water and in the doing so wet on my robe, felt very sorry for we were liable to be called in in a few minutes and such a great wet spot would make me unfit for the place. I felt very bad, picked up the part in my hand and squeezed it out as dry as possible, then shook it out and stretched it smooth and to my surprise it bore no trace of color or stain and was perfectly dry

On this day, the 26th, I called on Carlos Hutchings a son of Shepherd Hutchings a wicked apostate and an astrologer. Charles had been sick with inflammatory rheumatics for over a month and on the charity of neighbors and the bishop. He had a small family, had been baptized when a boy but had become indifferent to the requirements of the Church law or the requirements of God and visited him several times in his distress, as he lived in my teacher's beat, but upon this occasion I heard him howling with pain when perhaps 30 yards from the house, and he was really to all human appearance but a short step from the grave. After I had been seated a few moments in the house, he turned his eyes on me and said, "I believe you can help me." I made rather strange and asked, "How?" "How can I help you?" He said, "Administer to." I asked if he believed God could heal him? He said, "Yes."

There being no other Elder near I told his mother and sister to lay hands on with me. No oil in the house.

When the ceremony was over he fell asleep in a minute. All of us tiptoed to our seats and kept perfectly still for 4 or 5 minutes when he awoke and with his left hand threw the bed clothes off his arm. Said he was perfectly easy except aching in the right arm which was much the worse of the two and that he had not stirred so much as a finger of either hand for over a week. All in the house looked at one another in amazement and acknowledged that only God could take away pain that quick. I went home and in about an hour they sent for me to come quick for he was howling again. I took some consecrated oil and another Elder, Uel Stewart prayed first, annointed him profusely and laid on hands. He had no more rheumatic, and was healed every whit by the power of God through faith and the ordinances of the gospel.

At the Priesthood meeting, the Bishop Wm. Bringhurst's family led by his wife Ann presented a communication, asking the branch not to pay expenses of the bishop's funeral that the Branch authorities had ordered, such as materials of drapery to ornament the meeting house with. They claimed that they were able and willing to pay all expenses accruing from the bishop's death and burial in a spirit of bitterness and in misunderstanding of the motives that moved the authorities. They were evidently stimulated by some other person.



After their remonstrance was read, Bro. William Bramell made quite a lengthy harangue to show that there was a wrong in the act of the branch and that it was an insinuation against the family.

I and others explained to the family that we had a right to mourn as well as they, that we had a right to do it in a way that incurred expense, as we did do and a perfect right to pay that expense. After we had done with explanations the bishop gave them the privilege of paying the expenses of the branch if they wanted to after what had been said. They declined.

Sept. 10, 1883: As I went to the neighbors well for water, he asked me if I turned the water from the night previous. I said, "I guessed that I did," and without any explanation where upon he kicked me in great wrath. Then I explained to him that as he only had a small stream to make mortar, as he was building a house and water through the night, and got permission. I had right to it and he had no right in the night."

He said that made no difference, and that I must never come on his lot again. That was the end of our neighborly acts and sociability. I sought no revenge but left him in the hands of God, and when at prayer that evening I told the Lord that his annointed one had been violated; that an enemy, without a cause, had committed violence upon my body and I asked him to avenge me of my enemy.

Saturday, 27th October 1883: My son Will left work on the railroad because Nelson Cradal and Willis E. Johnson, contractors worked the men 10½ hours for a day's work and then growled when the men went off to ease the calls of nature.

Wednesday, Oct. 30, 1883: Went to prayer meeting but not to the Priesthood meeting.

31st, spent part of the day on records. Oliver came in the evening and chatted with his mother about Will--what a strangely organized mind and temperament. Incomprehensible. I am blessed and censured for everything I do, because I do things in my own way, but I cannot throw away my own judgment, my own will and my own identity and be only somebody else. I would be nobody then.

My children have seen my wife fight against and thrown down complete family government, by finding fault with me, and often holding up my faults for them to gaze upon in discord and by giving them license to do what I had forbidden. But I am thankful to the Lord she is now doing much better, determined to establish her own government formerly.

Friday, Nov. 9th, 1883: Seventies. . . I opened the meeting. . . The spirit and preaching of the times is for everyone to live lives of purity, honesty and virtue, especially officers. Keep the whole law of God. Perform every duty. A general reformation without a great noise or wild-fire.





Tuesday, November 27, 1883: Four of us met at the prayer-circle, but 2 of them had not washed all over, as is the requirement before dressing and appearing before the Lord in the order of the Priesthood for prayer, we did not clothe and pray in that holy order, but knelt and prayed as at home.

Joseph the Seer, said in my hearing that "in the year of Christ's coming there would be no rainbow."

January 8, 1884: Seventies and Elders Quorums together, had a very interesting meeting. The Bishop and his counselors were there and severely reproved some for signing a petition to the Legislature to get the limits of Springville City Charter or City boundaries contracted, thus leaving part of the town without the protection of the City laws. The outward pretence of the petition was to avoid city taxes, but the real end to be accomplished was to get a place in or near the city where saloons, gambling dens, and house of worse ill fame could be supported.

Thursday, Jan. 31st, I received a letter from the First President of Seventies in Springville to ordain the other 5 elders chosen to be ordained Seventies, and on the next night Friday, Feb. 1st, I ordained William P. Fullmer a Seventy, at the meeting of the quorum. President George Storrs ordained E. L. Clark and Lucien D. Crandall.

Friday, Feb. 4th, my little Anna was stung on the under lip by a honey-bee which swelled very rapidly, so that in half an hour she could not shut her mouth nor control her lip at all it being pushed straight out an astonishing distance. Her neck was swelled and very red, her breast, shoulders and even her hips. I became seriously alarmed for her safety and even her life. I called upon my wife to lay hands upon her with me after I had annointed her. The swelling instantly stopped and in two minutes was plainly to be seen less and continued to decrease until there was no swelling. This was done by the power of God through prayer and the ordinances He established for the healing of the sick.

Friday 8th, I worked on branch records at John S. Boyers. His wife being unwell asked me to annoint and lay hands upon her, which I did calling upon her son Myron 14 years old to lay on hands with me.

Thursday, Feb. 14th: Was called twice to lay hands on John Crandal's child and once the day before. I was prompted to promise the parents that they should have the desires of their hearts granted concerning the child, and although the child apparently was dying and the doctors said they could do nothing, it did speedily recover--opened its eyes immediately and looked inquiringly into mine.

\* A cure for dyptheria given by revelation in Arizona or at least is said to have been so given. It is undoubtedly good but on account of the salt-peter should be swallowed only sparingly. Take 2 ounces



of alum and one ounce of salt-peter, pulverize fine and simmer in a pint of home made molasses. If the molasses cannot be had use syrup made of sugar, just thick enough to drink. For a small child weaken it. Have it consecrated like oil. Beefs melt is good to bind on the throat.

At the general conference held in Salt Lake April 1884 President John Taylor said, "The time will come when we will not have to preach the United Order, for people will pray to get into it."

Saturday March 3rd, 1884: In the evening I went to prayer meetings, after which I with 5 other elders visited Brother James Whitehead, Jr., who was still very low with rheumatic fever. I officiated in washing and anointing him all over for his recovery.

Sunday, March 4, 1884: I sent my cane to Brother Whitehead for his recovery, and now if he dies, he dies unto the Lord, and if he lives, he lives unto the Lord.

Sept. 26, Went to Provo Priesthood meeting and got President Smoot to counter sign my recommend from the bishop to go to the temple.

Brother Smoot reminded me that I had to get President John Taylor's signature also, in order to get into the temple. Such was the straitness of the way to prevent the unworthy from gaining privileges that would prove an injury.

I also took along and introduced a man about 80 years old by the name of Zera Cole, and who is spoken of in a revelation in the Book of Doctrine and Covenants. He was too old to introduce himself. (O.B.H. took him to Logan to his sisters.)

Brother Zera Cole was a member of Zions Camp and the evenings at home he enjoyed by telling events that occurred while with Joseph The Seer, in Zions Camp and other conditions.

Zina Williams boarded him in charity, because he was old and poor, had not money to pay board with.

6 He related a great miracle, one evening that was performed by Joseph one day on an occasion when they (the Camp of Zion) were necessitated to camp for night on a very large prairie far from water. It was warm weather and men as well as teams were thirsty.

8 Joseph called for a shovel and as if surveying for the most convenient place for all started in to digging a hole like a well with his own hands, about the size of a wash tub, and but little deeper when water came up and filled the hole, so that all the men and horses had plenty to drink. The ground seemed as dry, when they camped, as prairies generally are.



He stated, among many other events, that when they got to Missouri the Lord gave Joseph a revelation to the effect that there was no fighting to do, and now they might go back home. That he only brought them there to try them and prove them.

Some of the brethren got mad at their disappointment because they could not fight and they blamed Joseph and not the Lord. Somebody said Joseph had told them a "damned infernal lie." Many hard things were said against Joseph, for which Joseph said to them that "God would scourge them." Next day they moved camp and cholera set in.

The first man taken asked Joseph to lay hands on him. Joseph attempted to do it and was knocked down by an unseen power. He got up and went off out of camp and let the scourge have its own way. Sixteen brethren died with cholera.

One day while in camp brother Cole was chopping wood and cut his foot very bad, cut one big toe nearly off. One of the mob attempted to sew it on with a needle and thread but managed to tear out the stitches and told Brother Cole to get the Elders to heal it if they had any such power as they pretended.

He went off on a horse to where certain brethren were and got them to lay hands on him. His toe was healed immediately, grown fast and the stitches that were torn out, were grown over smooth.

The next day he showed it to the mobber that attempted to sew it on and he said that "the devil did that."

Sunday, 9th Nov. 1884: I heard Apostle Moses Thatcher speak upon the political outlook of matters connected with this church as anticipated by some from the result of the presidential election wherein Grover Cleveland a democrat was elected, the first democrat elected in 20 years.

Some hoped and even expected he would favor us, but brother Thatcher told us that if we are the people of God, the whole world of mankind will yet be arrayed against us.

He did not expect nor hope that we might be admitted into the union as a state, for if this people and this work is "the stone" Daniel saw, that smote the image upon the toes and rolled forth until it filled the whole earth. We cannot be the stone and a part of the image.

Friday, 14th: I went through for Elias Huntington after which I stood proxy for Louis Wight, a nephew of Lyman Wight, to have his children adopted.

Then I stood Proxy for the Prophet Joseph Smith in having sealed or adopted to him a child of my sister Presenda, had while living with Norman Buell.



Monday, February 2nd 1885: I was at the funeral of Fanny Miner, the widow of Alber Miner an old Missouri Mormon; and she had it written in her journal as was stated at the funeral, that she was at the laying of the cornerstones of the Kirtland Temple and that there were not elders enough in the place to perform the ceremonies according to the order of the Priesthood of God until George A. Smith and Don Carlos Smith were ordained, which made 24, 6 at each corner.

Monday, March 2nd, 1885: had been copying in the tithing office and took dinner with the bishop in company with the Patriarch Zebidee Coltrin who told of the time he had with the Prophet Joseph, who invited him and Oliver Cowdery out into the fields one day and upon a very beautiful place in a grove, where the grass was thick and matted. He laid down upon his back and stretched out both arms and bade them to lay down with their heads upon his arms and see some visions which they did and saw the heaven open and in it a great golden throne and on it a man and woman with hair as white as snow. Joseph told them that the man and woman was father Adam and Eve. They saw other things.

My house that I use for extracting honey serves as a room for secret prayers.

January 26, 1886: Went to Priesthood meeting and by vote of the meeting I was authorized to ordain Thomas Tame a Seventy according to instructions from the first Presidents of Seventies by letter which letter is on file with others of business.

Our enemies continue to persecute and prosecute the saints with a steady increasing fury and a farther departure from law and justice. What the end will be we only know that it will be good for the righteous. We are looking for harder persecutions and more trying times. Our Church must be cleansed and peace will not do it.

Monday 22nd March 1886: I piled brush in the orchard about this time Dimick told me he was going to marry the girl he had been keeping company with 4 or 5 years, by the name of Ovanda Crandal and he should take her right back to Montana where he and Will with 2 others had taken a contract building railroad. He did not ask my advice about it. The young woman was the daughter of Mr. Nelson Crandal who had left the church many years previous and she had never belonged to the church but was otherwise an amiable, industrious agreeable girl, but for all that it grieves me to see my boy marry out of the church for it is an act forbidden of God and is liable to result in danger to the faith of anyone who indulges in such a deviation.

Dimick traded and got another team and wagon and was very happy at fitting everything for his departure as soon as he should be married.

Sunday, March 29th, 1886: Dimick was married, a little after 8 p.m. It was much like a funeral to me, that he was not married in the new and everlasting covenant.





Monday, March 29th, 1886: my wife and the girls, Olive, Jane and Nelly joined in quilting and making the new couple comfortable with bedding.

Tuesday, March 30th, my soul was full of sadness at parting with Dimick and my newly acquired daughter.

I do not love him more than any other child, and how it is that his going away fills me with so much sadness, I cannot give any reason for it, but so it is. This day he started for Montana and took his wife with him, declaring that he expected to settle in that country and perhaps come back no more.

April 1st I went to fast meeting. Much prophesying was done that day, of the future of this people and the times that are coming. The winter has been mild and open.

Sunday, April 4th 1886: General Annual Conference convened in the Tabernacle at Provo, and the saints of Utah Stake fully availed themselves the advantages of having conference brought to them.

I attended Sunday, Monday Priesthood meeting Monday night and Tuesday. The grandest most eloquent and statesmenlike Epistle from the first Presidency, was read on Tuesday, occupying the whole day.

June 1st, 1886: I called a special meeting of the prayer circle to pray for Dove Bird, widow of Vernon Bird and after the meeting we all went to her house, annointed and laid on hands, each one of us being mouth in turn and all the rest (5) repeated what the one said, by sentences.

Sunday, May 30: Was a meeting of the Seventies, at which I related my visit to the brethren in prison which was listened to with a marked interest.

That night I was called from my bed to annoint the Bishop's son Otto, who was very strangely sick and in the performance of that ordinance I felt an unusual degree of assurance of his speedy recovery, which took place as the spirit manifested.

October 8th, 1886: Dimick's wife Ovanda came back from Montana and came to live with us instead of going to her father's which pleased us all, for she will be liable to learn and perhaps drink into the spirit of the Gospel more than if she went to her father's house, for although her stepmother belongs to the church and is a very mild good woman, her father is an apostate and cares nothing about religion. Ovanda is naturally a kindhearted, industrious, economical and lovable woman, but it is dangerous to faith or even good wishes in and for the Gospel to live under the direction and control of an apostate.



Monday, Nov. 15, 1886, at 2 o'clock in the morning Ovanda was taken vomiting and continued to vomit until the Saturday at 5 in the morning. She suffered terribly and came near dying--so near that on Friday the 19th I telegraphed to Dimick her condition. She called many times for Elders to administer to her. She seemed to have considerable faith in the ordinances and the prayer of faith.

Saturday, 20th, 1886: Doctor came to see Ovanda, said her trouble all originated from the severest type of heart disease which had clogged every other function of the system, kidneys especially from which she suffered very much.

Sunday night, Nov. 28th: Ovanda was very restless. My wife and I slept until about one o'clock on the 29th, when Dimick woke me, and wanted to lay hands on Ovanda as she was about worn out with pain, nervousness and wanted to sleep. I called my wife as I generally do to lay on hands with me in the absence of other elders.

After administering to her, my wife remained kneeling at the bedside, soothing her with comforting words and hand stroking hair and forehead, 2 or 3 minutes. In the administration ceremony I asked only for the Lord to cause her to sleep that night that she might rest and in this prayer I felt confidence, and assurance that she would receive what I asked for.

After 3 or 4 minutes, I took a chair at the bed and sat a few minutes, she was still and motionless. I told Dimick to lay down in my place and I would sit up. He did as told and I watched about 2 hours, during which time the sick woman lay in one position.

I then went to sleep and we all slept until daylight. She got better from that hour, and from that moment we prayed for her to sleep. She said to my wife a few days after that every time she was administered to, she felt better. What use she and Dimick will make of that testimony remains to be seen.

Thursday, Nov. 2, 1886: Ovanda was up. I went to fast meeting where the spirit of God was strongly manifest.

I think she, Ovanda, is such a feeble and diseased woman that it be only through obedience to the Gospel and keeping the laws of God, that she can live to any considerable age. I hope and pray that she may live until Dimick is thoroughly broke from rambling.

Wednesday, Dec. 29, 1886: While visiting with Zina she related a conversation that occurred between her and a sister "Repshere" upon events in Nauvoo, where the Prophet Joseph Smith sealed her, Sister Repshere, to a Judge Adams of Springfield, Illinois.

The Prophet stated to her (Repshere) that Judge Adams was a literal descendant of Jesus Christ. The Judge died in Nauvoo and Sister Repshere, his wife who had been married before to Repshere, died at Hill Creek, Utah.



Dimick's wife continued sick, and he poor boy, had constant watch over her day and night. My heart ached for his afflictions, inasmuch as his wife's sorrows were his and then he had his own besides and what he endured and suffered, no one knew but father and mother who knew how to read his feelings, as he never complained, be his grief ever so sore.

She, his wife, gave vent to her pain and grief in groans and tears and many words. My heart and soul went out to her in her much and severe suffering, and I prayed much for her and her suffering not much thinking of the child she would be mother to in about 2 months as expected, but on the morning of the 15th which was Saturday, January 15, 1887, she prematurely gave birth to a boy which they called Nelson Oliver for its two grandfathers. It was buried on my lot in the graveyard.

Sat., Jan. 22, 1887: Dimick's wife this morning was not in her right mind. On awaking from a long sleep had forgotten nearly everything. Forgotten that she had ever been married, and that she had given birth to a child. She got better in the day, but not entirely right. Knew she was not right and wept over it bitterly. I attended Prayer Circle in the evening.

Ovanda continued sick and required much attention, called for the Elders every night.

Thursday, 27th: evening at just dusk I met Brother Thomas Tew of the prayer circle, at Dimick's to administer to Ovanda.

I chose these brethren because I knew that they were in perfect accord with me, as none others could be in the circle, but of that kind. I invited every other person out of the room except Dimick among whom was her father, an apostate.

I then, when alone put Dimick and his wife Ovanda under a promise to obey the Gospel and keep the law of God.

After that we (I) prayed, Brother Tew annointed her and I was mouth in the administration. We each laid our left hand on her head and raised the right arm to the square.

I then prayed and blessed her as the spirit gave me utterance in short sentences waiting for the other brethren to repeat each sentence exactly as I spoke it.

When this manner of administration is rightly performed, the sick will be healed, unless they are sick unto death.

One more method I sometimes practice, administering to those nigh unto death. Which is this: each elder prays in turn, and all the rest repeat, with hands upon head of the sick. It must be done with the whole heart in faith and every one, in perfect accord, or union, with all the others.



I generally prefer only about 3 and not more than 4 for either of these ways of administering, both on account of the time it takes and the uncertainty of all hearts being united as one, where there is many, for union must exist, that the effect may be produced.

Ovanda continued to decline with occasional changes and strange fluctuations, curious symptoms, such as legs bloating, then the bloat or swelling would go to her arms and from there to her body and so ever changing.

Her mind was strangely affected, sometimes very clear and sometimes very cloudy. Her suffering was intense and deathlike; poor soul we all sympathized with her and through it we became more and more attached to her.

All the time, my faith and confidence, that she would get well did not die out, although every sign was against her.

Sunday, Feb. 6, 1887: Brother Benjamin Blanchard and I administered to her again which was the last time she was ever administered to. . . . I believe she was made clean and pure through suffering. . . . and I have no doubt but she went to a blessed rest in heaven. In a few days or weeks I wrote to Sister Zina and had Ovanda baptized and endowed in the Logan Temple.

About this time I was busy putting my garden and place in general into a condition that I could work at bees and beehives after conference, which was held in Provo the 57th annual conference of the church of Jesus Christ of L.D.S.

April 7th 1887, I took the Patriarch John Smith home with me from conference, on the railroad. He gave Dimick a blessing, a great good blessing. He and I slept or rather laid together and talked all night, had one of the most enjoyable visits men can have.

Sunday, 19th, I walked to Seventies conference at Spanish Fork where I see many old friends and made some new friends; rode home with Lorin Harmer, who has for second wife, mother Williams daughter Ida, and from her I learned that the Williams family were going to Logan Temple soon to have the adoptions attended to. For all the children in the church adopted or sealed to their mother and my father; thus giving them a father and mother in eternity and making them and me brothers and sisters, the same as if we were all born under the Covenant of one father.

Friday, July 1st 1887: four of the Williams family started to Logan in a wagon.

Wednesday, July 6, 1887: We arrived in Logan. . . Camped in and around Sister Zina's house.





July 7, 1887: This is Thursday and fast day. Fast meeting was observed in the temple by all in the house and about the house, as is usual in our Branch meeting. A testimony meeting, singing and praying, each one did as prompted by the good spirit until eleven o'clock, after which the usual day's work was done for the dead as well as the living.

Then last of all, that day, I was proxy for my own dear father who is dead, in sealing children to him who shall be children here and hereafter the same as if they were born under the Covenant, and equal heirs with all the other heirs.

## A REMINISCENCE

### Winter Quarters

Shortly after the settlement at Winter Quarters, I do not remember the date, living next to the Historian's Office, I had the privilege of seeing a copy of a vision, President Young had at that time and being permitted to take items from it, I copied what I felt would be a comfort and benefit to me on my long journey, about to take place, for I was about to visit England my native land, with my husband who was going upon a mission, and I felt I needed something to say to the people. I gave it here as near as possible having copied it from the original manuscript.

*"Joseph stepped towards me and looking very earnestly, yet pleasantly said, Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord, and it will lead them right; be careful and not turn away from the still small voice; it will teach you how to do and where to do; it will yield the fruits of the kingdom; tell the brethren to keep their hearts open to conviction so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from other spirits; it will whisper peace, and joy in their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the Spirit of the Lord they will go right.*

*Be sure to tell the people to keep the Spirit of the Lord; and if they will find themselves just as they were organized by our Father in Heaven, before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion. Joseph then showed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw when the Priesthood had been taken from the earth, and how it must be joined together so as to make a perfect chain from Father Adam to his latest posterity. Tell the people to be sure to keep the Spirit of the Lord, and follow it, and it will lead them just right."*



It seemed that Brother Young was shown into a place where he saw Joseph sitting a little higher than the floor where he stood, with some persons around him, but being so overjoyed to see Joseph he went straight to salute him, when he found a barrier of some kind which prevented him approaching nearer. Joseph said, you cannot come now, but must wait awhile till your work is done; and then conversed a good while with him concerning events past and to come, when about to leave, he, Brigham, asked Joseph what he should say to the people from him upon which the piece I have copied from the manuscript was the answer.

#### PAST AND FUTURE, 1894

Over thirty years ago (now 1894) an old German hermit published in a Bavarian paper a curious prophecy. In it he foretold the Austro-Prussian and France wars, the death of Pope Pius and the Turko-Russian debate at arms. He said that Germany would have three emperors in one year before the end of the century, and indicated the death of two United States Presidents by assassination.

Here are some of the things yet to happen: When the twentieth century opens New York City is to be submerged, Cuba will break in two and the west half and city of Havana sink below the waves. Florida and Lower California are to suffer like extinction.

The twenty-fifth is to be the last President of the United States. Ireland is to be a kingdom and England a republic by the close of the century.

The year 1900 will see Italy and France obliterated from the maps and the United States divided with a capital at Washington, San Francisco, St. Louis, New Orleans, Salt Lake City, and Boston. (D.N.)

Sunday, September 4th 1887. . . took dinner with Brother Philo Dibble, where I frequently went for sociable and enjoyable chats upon the Gospel and the great Latter Day work.

He related an event that took place in Far West, Missouri, June or July, 1838. The Prophet Joseph Smith gave the people a true pattern. A pattern of the true manner of partaking of the sacrament.

The people came together in the morning without their breakfast, to the bowery on the Public Square where there was prepared a plenty of good bread and a barrel of wine. The bread and wine was blessed, every person ate bread and drank wine as they wanted all day, when they wanted. They sat and talked, and walked and conversed upon heavenly and spiritual things as they felt like. Walked out on the Prairie and returned to eat and drink.

No one said, "Let's go and get a drink," but with solemnity they commemorated the death and sufferings of Jesus. A part of the day Joseph



was preaching in the large room on the North side of the square, while George A. Smith preached on the South side, from a wagon; no one was intoxicated during the day.

According to appointment (every day for about 2 weeks) I went to Packard's to lay hands on his sick child at 7 p.m. She died after all--and Sister Packard acted very foolishly over her child's death, and censured God a little and the elders as well, because they promised life and health. She mourned as one without hope and in despair.

In the evening (Oct. 27, 1887) my children all gathered into my house. . . . after we were all assembled in one room Zina told us that that day was the anniversary of her marriage or sealing to the Prophet, Joseph Smith. She was sealed to Joseph on the 27th day of October, 1841.

Saturday, Dec. 17, 1887: I ate but one meal, fasted for health of body and mind, for faith and power to overcome drinking tea and coffee. This is the first time that I have had real trouble to leave it off, but now it seemed to be fastened on to me. I want to keep every word that has come from God. In these times we need to do all that we can to get strength to stand.

Bishop Packard and his wife are passing through a furnace of trials to prepare them for the future. They have lost one child and another is sick and I can have no faith for his recovery. Several of my brethren feel as I feel, that the Bishop and wife have to work out that case themselves, our faith can't help them much.

Tuesday, 27th, I was not well but went to Priesthood meeting in the evening and such a meeting I never want to see again--quarrel, opposition and strife. The evil one had his strong men out that night against the bishop.

Tuesday, Jan. 24th, 1888: was a memorable Priesthood meeting in the evening. It was on the occasion of Brother James E. Hall having been released from acting as Presiding Teacher over the 4th District the month previous and he had protested against it at the time and now came the reading of the minutes of the previous meeting (Dec. 27, 1887) where many inflamed opposing speeches were made against the bishop and counsel and the course they had taken in dropping James E. Hall who had opposed the Bishop in a political and moral as well as ecclesiastical measures, for years, but not much worse than John S. P. H. and F. C. Boyer, also D. C. Johnson, Thos. L. Mendenhall, W. P. Wiscombe and several others who formed an opposing ring or combination against the presiding authority of the branch, and were rather affiliating with the open apostate and outside class who were avowed enemies of the people.

On the occasion of this evenings meeting (Jan. 24, 1888) it took until near \_\_\_\_\_ o'clock to read the minutes of Dec. 27, and amend them so as to be approved, for most of the radical opposing members who spoke so long and loud against the release of Br. Hall were ashamed of their own remarks when they were read a month after the speeches.



Brother Hall wanted considerable added to soften his and Brother John N. Clements denied a part of his and said I lied in the minutes. The brethren took up the lie and made Brother Clements ask my forgiveness and that of the meeting, which he did very decently.

A good portion of the time was spent in very unmanly and unsaint-like confusioned jangling over the minutes and with the Bishop who had not the dignity, power of executive ability that was needed to cope with such a class of unbelieving believers as he had arrayed against him.

They were a disgrace to any religious professing community, or even a political faction.

Tuesday, Feb. 28, 1888: Priesthood meeting in the evening. Another disgraceful confusion.

A portion of the members, seventies, and elders took ground as though they or the meeting was a court of decision and were trying the bishop, whereas the bishop was trying or endeavoring to have the meeting sanction the act of the bishop and council in releasing Brother James E. Hall as presiding teacher, in the manner they did.

The bishop stated that President Smoot said that the Bishop had a right to release Brother Hall with or without the consent of the Priesthood meeting, but that he should have asked him to resign; and not drop him without notice.

The meeting, by vote sustained the Bishop and counsel in dropping Brother Hall after a very long parley, about half past eleven o'clock p.m.

Saturday, March 3rd, 1888: That evening at the Prayer Circle the name of Mary Ostler and her daughter Elizabeth Jane was sent in to be prayed for, accompanied by a request that after our meeting we would go and lay our hands upon them and pray over them after anointing them with oil, as the Lord has directed us to do for the sick, which we did in the face of a pelting snow storm, traveling one mile back to do it.

Palmyra N.Y., Oct. 23rd, 1887: At the request of Elder F. M. Lyman of Utah, I make the following certificate:

I was born in the town of Richmond, Ontario County, New York, April 13, 1802. I assisted E. B. Grandin in estimating the expense of printing 5000 copies of the Mormon Bible (meaning the Book of Mormon) and the price agreed upon was \$3000. I was the principal compositor of said Bible, commencing on the same in August 1829 and finished the same in March 1830.

Sunday, April 5, 1888: my son Will was ordained an Elder by Brother W. H. Kelsey. The wording of it was like this, "I ordain you an Elder in the Springville Ward to the Church, etc." I objected to the ordination on account of the limited sphere given him to act in. The Bishop





vindicated the ordination and I let it pass then, but sent word to President of Logan Temple, W. W. Merrill, how he was ordained, and Brother Merrill ordained him again and sent me word to have the last ordination recorded.

Saturday, May 19th, I started for Manti in a wagon with Brother John Cownover who took also passengers Thomas Tew and Sister Lucy Tuckett and daughter of Bishop Nephi Packard besides 2 of his own girls, Daisy and Mary.

We stayed over night at Indianola, an Indian Town in Thistle Valley and camped out in the road. Reached Manti on the 20th and stopped with a Brother Hall who invited us all and Bishop Packard and wife to stay at his house and eat at his table while in Manti without charge.

May 21st, 1888: Attended the dedication of the Temple which was a grand and glorious ceremony. In the concourse of people that flooded Manti I found many old and esteemed friends from almost every part of the territory and some from other territories from some of whom I picked up interesting items of prophecy and history.

In company with Brother William Cahoon who was a member of Zions Camp, I learned that he was a witness to a fact or incident related to by Brother Zora Cole while I was working for his dead relatives in Logan Temple concerning well dug by the Prophet Joseph Smith while going to Missouri.

Brother Cahoon said, "I saw him dig the well" and "I saw him finish it off and get out of it--then I stood and see(n) the water rise in it until the mules and horses stood and drank out of it."

Brother Jesse W. Fox told me of a conversation he had with President John Taylor in the early days of this territory, wherein Brother Taylor related predictions made by the Prophet Joseph Smith while in hiding from his enemies, at the house of President Taylor's father in Illinois.

Joseph learned that Father Taylor was in the great battle of Waterloo against Napoleon Bonapart when he was defeated.

"Well," said Joseph, "You will live to see war between the United States and Mexico, wherein the U.S. will acquire much territory to add to the slave holding states or portion of the Union, out of which will grow a war between the Northern and Southern States, but I shall not live to see it." He added, "When the bear of Russia lays his paw upon the British Lion, the "Winding up Scene" is at hand." He did not say that Father Taylor should live to see that war.

Father Taylor lived to see the two wars and is now dead.

The ceremonies of the dedication of the Manti Temple I do not write. It is published in the Deseret News. No pen or words can ever tell it all; it was so glorious, grand and effecting. The spirit and power of



God was there, the glory of God was there, and it shone around some of the speakers; most notably of which was Apostle John W. Taylor and John H. Smith. Many saw a light surrounding their bodies exactly the shape of the body.

The various quorums of the Priesthood were seated by themselves on the first day and retained their several places every day of the services which lasted three days, the same each day. Every person entering the Temple received tickets of admission on the recommend from their bishops.

The Apostles were in the East Center stands, or seats, with breast works. To the right of the Apostles in seats without breastworks, sat the Presidents of Seventies. There I sat. On the left of the Apostles, sat the Patriarchs, Presidents of High Priests quorums, and distinguished High Priests.

Presidents of Stakes sat in the center seats below the Apostles. The lesser Priesthood occupied the stands in the west end of the temple.

During the services which lasted 5 hours, 16 speakers occupied the time including the "Sacred shout" which took place at the close--it was performed by the whole congregation of 1500 or 1600 people at the top of the voice. It consisted of these words, three times repeated, "Hosannah, Hosannah to God and the Lamb, forever and forever, Amen, Amen and Amen."

After the meeting was over the whole multitude marched by twos through the various rooms of the house. The officers on the stands were requested to attend services on the following day.

After services were over on Tuesday we started for home and traveled 14 miles. We stayed with (a) family who were going to the Temple in the morning but had not food to give the children an early breakfast, so I gave them bread, meat, honey and sweet cake. I will here relate some strange manifestations seen and heard during the dedication ceremonies.

Nearly every speaker bore testimony that the Temple was accepted of God and that testimony was with nearly every saint to a remarkable degree. It seemed to float in the air and could be seen and felt. Strange sweet heavenly music was heard by some as if it came from the walls, or far up and beyond, I know of 2 or three very deaf persons that heard the music and hundreds of people with good hearing, heard nothing of it. A bright light was seen about the person of John W. Taylor and Lorenzo Snow, members of the quorum of 12 Apostles.

A small boy looking very pale and seemed frightened asked brother George Taylor if he seen that ghost, a person dressed in white, in the air.

July 21, Saturday, I was mouth in prayer at the prayer circle and Brother Samuel H. Tew told me next day that the prayer I offered at meeting the night before was recorded in heaven. He knew it was recorded for he saw it recorded.



He also told me of a dream he had concerning me. He saw a tall man a stranger speaking to the people who seemed to listen attentively. He stopped speaking and reached a forked stick he held in his hand to me, it was a long fork near the whole length and as I took hold of one of the ends the stick came apart and I held one part. No exertion was made to separate the stick.

Oct. 29, 1888: Monday gathered apples. After I had gone to bed at night I was called to go and administer to Sister Martha Roundy. She was nigh unto death of dropsy.

Nov. 6: Tuesday Sister Martha Roundy was buried. She was the worst corpse I ever helped to handle; she was rotten all through and all over. I helped my wife and Sister Kendall turn her over when they washed and laid her out on the 5th day she died. The 2 women could not turn her on her side. I believe she weighed 425 lbs.

It took 4 men to put her in the coffin. The poisonous stench from her body came near killing my wife.

Nov. 8: Was sent for to lay hands on Brother Stephen C. Perry who had fallen out of a wagon and lit on the top of his head which paralyzed him in every limb and joint. He died.

#### PRIESTHOOD MEETING

Synopsis of proceedings at today's Gathering, Dec. 1, 1888.

The regular monthly meeting of this Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall at 11:a.m., today, Saturday, December 1, 1888. President Angus M. Cannon presiding. All the wards of the stake were properly represented, excepting the First and Eighth Wards of this city, and the East Mill Creek, Union, Draper and West Jordan Wards.

President A. M. Cannon commented on the sickness and indifference of some of those bearing the Priesthood, and requested that they be labor-ed with by their bishops and teachers, and be induced if possible to attend their meetings and other duties they now neglect. A question was asked by some one in the meeting if it were consistent with the order of the Priesthood to ordain a young boy not eight years of age, a Seventy, if he were sick and not likely to live. Elder Robert L. Campbell, clerk of the Seventies, by request answered the question. He said it was a novel question to ask, and he knew of no such instance.

President A. M. Cannon added a few words upon the same subject. He answered the question propounded by asking another, viz: Was it cus-tomary to ordain men to the Priesthood until they were baptized? No. But in this case, it would be argued, the subject was innocent and needed no baptism, being unaccountable. Then, if unaccountable, why place upon him the Priesthood. The speaker denounced it as a heresy. He knew of no revelation authorizing children to be baptized under eight years of



age, nor any revelation authorizing their ordination to the Priesthood. And to do that which God had not commanded, and using his name in vain, was abominable in his sight.

He touched upon the subject of Sunday funerals, set at hours that would conflict with meetings where the sacrament was administered and deprecated the practice. Some stayed away from the Tabernacle, he said to go hunting on the Sabbath, or for some other purpose, and thought they fulfilled the law by attending the Sunday School and partaking of the sacred emblems there. This was not proper; the Sacrament was permitted in Sunday Schools for the purpose of teaching the children, but Elders and grown people should not remain away from the Tabernacle because they can partake of the Sacrament in Sunday School.

The speaker also referred to the subject of tithing. No one, he said, was justified in neglecting this law. God would honor one who paid his tithing regardless of what came of it, more than one who laid a gift fearfully upon this altar lest it should be consumed in some way not anticipated and unusual. It was a day of trial, and all things that could be shaken would be shaken.

Elder Oliver Huntington being requested to speak upon the subject of ordaining infants or children under 8 years to the Priesthood, said he had never known of such a thing to be authorized by the Prophet Joseph or anyone high in authority. He knew of a case where a Bishop baptized one of his children under 8 years, because it was an unusually bright child. He had afterwards heard that Bishop confess that he had done wrong, and that he would have the baptism undone again.

An event of some little moment occurred June 13th 1889 and June 21st that I will here relate. The man who some years ago took me by the collar and kicked me several times without any real cause whatever on the 13th of June was hauling lumber and tipped over with the lumber on top of him but was rescued and taken out alive but mortally injured in his hips. The front bone between the hips was crushed in a way that stopped his water. He knew that he must die and met death bravely, lived until the 21st of June.

When he found that death was coming upon him he sent for me to come and administer to him the ordinance of anointing and laying of hands.

I gladly accepted the invitation and treasured the invitation as a token of true repentance and confession, told him I was glad he sent for me. We had never recognized each other ever since the act of violence.

When I saw his great suffering and realized that it was the result of God's vengeance that I had asked for I felt that it was more terrible than I had anticipated and if I could have recalled the petition I would freely have done so.





When his suffering became most extreme he sent for me again to come and dedicate him so that he could die quick and get out of his misery. I did as he requested and he passed off in 10 minutes or perhaps in 5, and if the family had not gathered around him as soon as I had finished the ceremony to bid him goodbye, I think he would have gone in 3 minutes.

The family belonged to the church except him, that is his mother's family. None of his own family belonged to the church of Christ.

Just before I dedicated him he expressed a wish to be baptized for and ordained by some one.

Sunday, March 9th, 1890: I had an interesting time with my Sunday School class. That night my daughter Anna was taken sick. Monday and Monday night she was very sick and dangerously so. Towards morning my wife and I administered to her and she was healed and the next day was up some. The disease was broken by faith.

I also wrote several articles on the sayings and doings of Joseph Smith. Also notable miracles--all of which appeared under the head of "Our Sunday Chapter." The whole of which I have cut from the Journal /Young Women's Journal/ and stuck in my journal.

Saturday, Feb. 7, 1891. . . I went home and was about to prepare for bed and my sister Zina came on foot nearly tired out--or quite so. She came by rail to lower depot 2½ miles distant expecting a mail wagon to ride up in but as the mail does not run at night trains she had to walk the whole distance and that was hard for a woman just passed 70 years old.

I gave her half a glass of good wine of my own make, a little supper and let her go to bed before our evening prayer.

In the morning she was up early as usual and was well, except being somewhat sore in feet and legs.

Sunday, Feb. 8, 1891: I did not go to Sunday School but visited with my sister until meeting time when we rode in carriage to meeting.

After meeting I took her to Oliver's according to previous arrangement to wash and annoint Oliver's wife and my daughter Nelly for their confinement. It was for this purpose she came from her home to my house.

Monday, Feb. 9th, 1891: I spent the whole day taking my wife and sister in buggy from place to place to make calls on my children and many old friends. In the evening she attended Young Ladies Mutual Improvement meeting with my wife. While I attended a meeting in the Bishop's Parler of Bishop and counselors and the President of Seventies



in Springville to make arrangements for a new organization called Christian classes whereby the gospel may be taught to the children of the District schools, for be it known, that the United States Government so feared and despised the people of God and God's law, that no religious doctrines could be taught in day schools, called District Schools.

The bishop had convened this Council to mature this arrangement; and as the seventies are to preach the Gospel in all the world, it was held advisable that we should help to establish this organization in 2 or . . . the seventy to teach on Friday evenings only. Just after the close of day school before the children had left the house, a short time, from 15 to 30 minutes, not more than 30 minutes.

There being 7 schools, there was selected 2 Seventies, 1 Elder, 2 High Priests, and 3 sisters making eight teachers in all there being 2 in one of the schools. My wife and son Oliver being among the number.

Tuesday, Feb. 10, 1891, the Council convened again to perfect the arrangements for the Friday Christian Class.

In December 1891 I was called to a different home Mission from anything I had thought of. Elder Joseph W. Ash of Pleasant Grove and I were appointed "Special Missionaries" to visit from house to house, the north end of Utah county, embracing Fairfield or Old Fort and Lehi. We commenced at American Fork on the 15th of Dec. 1891, and ended our labors at Lehi on the 2nd of March 1892.

When we started at American Fork we fasted from Tues. 15th when I ate my last meal until Thursday morning I ate a light breakfast and was prepared for my duties.

We were placed under the care and guidance of a Presiding Teacher Samuel Wagstaff and stayed with him that week when we were provided with a home at Ammon Mercer's.

Block teachers went with us every day and introduced us to each family and made known our calling. I prayed constantly; must pray before entering a house (silently) and pray with the family after we were in. We found very good people and very bad people. Twice I was told by members of the Church that they did not want me to tell them anything to do, for they already knew.

We visited about eleven families daily by having little meetings appointed ahead of us at certain specified hours, and had from 3 to 4 meetings in a day, sometimes one in the evening.

I learned to approach the Lord aright and had learned to call upon Him all the time. . . .



Wednesday, March 2nd 1892: I went home having finished my mission.

May 1892: was meeting of the Relief Society of Springville to divide into 4. Sister Ann D. Bringham, who had been President of this society since the days of her husband, W. Bringham, was bishop, and upon her partly fell the duty of suggesting sisters for presidents of the 4 societies, but instead of being one among her counselors, of whom my wife was one; and one with the bishops of the wards, she played a double game of hypocrisy and intrigue and had her presidents picked without consulting her counselors and even got one in contrary to the bishop's mind and judgment because he was not at home and out of the country.

When he returned and found how things had been done, his statement showed that Sister Bringham had told more than one falsehood to accomplish her purposes.

She will reap her reward as well as those that always speak the truth, but it will be a different reward.

Friday, June 17, 1892: Patriarch John Smith came to my house on his way to a water-health resort in Spanish Fork Canyon 15 miles from my house on the line of the Rio Grand Western Railroad, Castalli Springs. Stopped over night and insisted on my going with him and be help and company for him as he was crippled with rheumatism in legs and arms so he could not dress and undress alone. Although I was crowded with work among the bees, I consented to go and spend a few days for his benefit, although for any other purpose five dollars per day would be no great temptation for me to leave my business. He bore my expenses. He was going for his health among the warm springs mineral water and at the same time he wanted to leave off smoking cigarettes and made this strange but emphatic requirement of me. "I want you to make me quit using tobacco." I went with him and did my best to make him comfortable and to induce him to leave off tobacco smoking.

The water did him no good. I left Brother Smith sorrowing with fear the water would do no good and fearing the result of his effort to leave off tobacco.

Saturday, November 12, 1892: I started to Logan to do a little work in the temple for dead friends.

Sister Zina was already there. I stopped at Salt Lake City until Sunday afternoon and attended funeral services in Tabernacle, of David H. Cannon who died in Germany. \*There were read 52 names of persons who died away from home as missionaries of this church.

Most of the way from Salt Lake to Logan I rode in company and conversation was some on politics as that was the year and fall of Grover Cleveland's second election to Presidency of the United States. He was elected President in 1884 at which time I was in Logan working



for dead in the temple and heard Moses Thatcher make this remark while preaching in the tabernacle there "that Utah will never become a state in the Union of this nation for we are the little stone that was cut out of the mountain without hands that should smite upon the image that Daniel saw and grind it to powder and roll forth until it fills the whole earth" and said he "this church cannot be the stone and a part of the image."

I repeated this to Brother Thatcher after he had expressed himself sanguine that Utah will now be admitted into the Union as a state within 18 months. Did I say that? asked he. "You did." "Are you sure?" "I am," for I wrote it down and have quoted the saying many times. "Well," said he, "I have changed my belief." We were both democrats, but I did not adopt his last opinion.

24th Feb. 1893: I have in contemplation some weeks the writing of a letter to a Doctor Hanson, in Norway who was building a vessel upon a new plan to navigate the Arctic Sea. His plans looked so naturally leaning upon the Providence of God that I felt like telling him that a great people lived in a good country (and) that a wonderful Seer had told me of that over 50 years ago, and wished him to look close for any signs of people or country new, and I asked him to write me when he returned.

Saturday, Nov. 4th, 1893: I was set apart for my home mission.

Saturday, Dec. 9th: My wife took me in the buggy to Timpanogos Ward which lies on the bench land between Provo and Battle Creek, consisting of 43 families, presided over by P. M. Wenta with James Loveless for first and Amasa L. Mecham for second counselor. My wife returned same day home. I presented to Bishop Wentz the following letter of instructions and introduction as I also did to every bishop I visited.

Office of Presidency, Utah Stake of Zion  
Provo City, Nov. 25th 1893

Elder Oliver B. Huntington

Dear Brother:

You are hereby appointed to visit the Pleasant Grove (3 wards) Lakeview, Timpanogos and Pleasant View Wards as a special home missionary, to visit the families of the Latter-day Saints, to teach, instruct and admonish the people to their duties. To exhort them to live their religion to pay their tithing and offerings, to administer to the wants of the poor, to remember their covenants and keep all the laws of God, not forgetting to attend to their meetings and attend to their prayers and in fine to live as becometh Latter Day Saints.

You are authorized to call on the Bishops and their counselors who will be expected to accompany you, one or more of them in your visits.





Pray the Lord to bless you in your labors.

Your brethren in the Gospel

A. O. Smoot

David John

Edward Partridge, Presidency

Visits in the several houses, which are about as follows:  
Generally I am introduced to the family by one accompanying me as a special home missionary or visiting missionary "who will talk to you as he may be led by the spirit of God."

Then I ask the family to all be seated and give me quiet attention--then I pray. Seldom ask my attendant to pray.

I sit and talk from 20 to 50 minutes just as the spirit of God dictates and sometimes in a wonderful effective manner, and upon points that particular family is most needy. I expect to in every house be directed by the holy spirit to say the very things that that family needs most.

If I do not keep my soul poured out to God in thanks and supplication continually I am liable not to say to each family just the things they need the most.

With that spirit directing me, I make no mistakes and sometimes effect a wonderful change in the family; and am always edified myself, when under that heavenly influence.

Saturday, March 31st: I attended at Provo, a meeting of the regular Stake Home Missionaries and the special Home Missionaries where I reported in detail my labors, not neglecting to state that I had visited only half of Pleasant Grove first Ward because the bishop did not go with me at all, neither did one of his counselors go so much as half a day, during a two weeks' stay in their ward although they were required in my instructions, to accompany me one or more of them.

President of the Stake A. O. Smoot, said before the meeting that I did right in leaving the ward unfinished.

I had many strange experiences that would be improper to write or even tell to friends.

About two weeks after the October 1894 conference John Smith, Patriarch, came to my house on twofold errand; first, to fill a promise for a blessing meeting among the saints.

Second, to get me to help him stop smoking tobacco. He accomplished both objects. He held meeting 2 days here in Springville, then a day in Provo, a day at Battle Creek and I was with him all the time.



In December I received a letter from him in which he said that he "left his tobacco on my mantle tree and had not tasted it since." Thank the Lord in my heart.

Tuesday, Jan. 8, 1895: My wife and I went to the Temple at Salt Lake City to work for the dead. We stayed with Sister Zina at her own house. She was in charge of the female department of the whole temple work.

Friday, Jan. 25th, 1895: Zina and I attended the sealings or adoptions for all our Huntington ancestors in a direct line to us; from Christopher Huntington down to my grandfather William H. Huntington. They were all sealed, each to his father, with wife and all his children, then that father with his wife and all his children, then that father with wife and all his children were sealed to his father and so on to the Christopher who was born in England, and then he was adopted to the Prophet Joseph Smith. Joseph F. Smith standing as proxy for the Prophet and Zina as wife to the Prophet, while I represented the Huntington line.

Feb. 16, 1895: I am willing to state that the names of the 3 Nephites who do not sleep in the earth are Jeremiah, Zedekiah, and Kumenonhi.

Jedediah is the man that stayed at my father's house in the state of New York in 1835 or 1836, of which I have written in the Young Woman's Journal.

It is my opinion, and I am sanguine in it, that the assertion of astronomers, is erroneous, where they say that "the moon and larger planets have no atmosphere." What nonsense.

There was a marvelous eclipse of the moon on the 3rd of March and immediately after, we as a family, and many others, were sick with strange diseases, perhaps from the effects of standing outdoors and watching the eclipse and perhaps from Lunar influences.

April 18, 1895: I was called to the house of Thomas Tew, to bless a child of his daughter Cora, which she had got out of wedlock. At first I was disappointed and disgusted; but the spirit whispered to me that she was a sacrifice for the benefit of her father's family--to humble them all as well as to secure the future innocence and salvation of the girl. I believe her heart is honest and pure now as ever. These are the promptings of my mind and I have no explanations to offer. The family are particular friends of mine and I sympathize with them deeply.

April 20th and 21st, 1895: we attended quarterly conference at Provo. The first presidency and some of the Twelve were there.



Edward Partridge was appointed President of Utah Stake in place of A. O. Smoot deceased. President Woodruff said, in some of his remarks, that the last time that Joseph Smith, the Prophet ever met with the quorum of the twelve there were only 9 of them present and he (Woodruff) was among them, and testified that Joseph was transfigured before them.

Jan. 16th and 17th: was quarterly conference at Provo; I was not well and stormed so I did not go on 16th but on 17th I went on train early--made a short visit to President Partridge before meeting. At noon Elder Jacob Gates invited me to dine with him at noon. Apostle Heber J. Grant was there also, and he entertained us with a rehearsal of incidents in his life, official and personal experiences with Moses Thatcher, he being then a public subject of comment in consequence of his opposition to the First Presidency and the Quorum of the 12 Apostles, also because he had placed himself before our state legislature as a candidate for the U.S. Senate upon the ground that he was an antagonist to the Church.

The rehearsal of incidents of Elder Grant was astonishing revelations to me and would be to any one unacquainted with the man or as properly speaking "the boy" as Elder Grant told him on one occasion that "he acted just like a spoiled boy."

Monday, Feb. 22: Elder Samuel Roskelly a clerk in the Logan Temple and an adopted son of Zina and Joseph Smith, was there also. Brother Card was there.

I told Brother John Smith that I received a Patriarchal blessing from his grandfather, one from his father and now I wanted one from him. So he sat me down in a chair and Zebulon Jacobs, son of Charaton, was clerk and I received the following blessing.

Salt Lake City, Utah, Feb. 22, 1897:

A blessing given by John Smith Patriarch upon the head of Oliver Boardman Huntington, son of William Huntington and Zina Baker Huntington, born in Watertown, Jefferson Co., N.Y., Oct. 14, 1823.

Brother Oliver Boardman Huntington, by the authority of the Priesthood I hold I place my hands upon thy head and pronounce and seal a blessing upon thee as the spirit shall direct.

Thou art of the house of Israel and the eye of the Lord has been upon thee from early youth, and I say unto thee let thy reflections go back to early childhood and thou shalt realize that the hand of the Lord has been over Thee for good. For in the beginning as you arrived at the age of understanding you were true to your trust, honest in thy belief and according to thy knowledge; did listen to the words of the Lord through His servants in sincerity of heart.



For this the Lord was well pleased and gave thine angel charge concerning thee, who has not forsaken thee, but many times preserved thee from the evils of the world and those who feign would have led thee into by and forbidden paths; he has also many times preserved thy life, therefore, I say unto thee, be of good cheer and remember that thy mission is not yet finished neither thy race run for thou hast yet much to do. In thy reflections thou shalt remember that thy life has been a checkered one; and often times thy pathway has been fraught with difficulties and in thy trials thy guardian angel has whispered in thine ear and given thee, peace strength of body and mind and made thee equal to the task where unto you were called.

Thou hast also passed through privations and without murmuring.

The Lord has witnessed thy trials and when doubt has crossed thy mind thou hast asked the Father in Faith, thy petitions have been heard and answered, dark clouds have been driven away and barriers removed; and in time of affliction when the adversary had passed his decree thou hast been preserved by the power of the Priesthood and the designs of the destroyer thwarted.

And now I say unto thee concentrate thy mind and reflect upon the present and future, and as thou shalt need thy mind shalt expend thou shalt see things as they are, and thy duty shall be made known unto thee from time to time by the prophetic vision of thy mind.

And wisdom shall be given unto thee that thou shalt astonish thyself for thou shalt be called unto council with thy brethren and to decide between truth and error, light and darkness.

It shall be thy province to chide those who do evil that the wicked shall be punished and the innocent exhonored and the name of the Lord therein glorified. And I say unto thee remember to listen in obedience to the whisperings of the spirit and thy body shall receive strength, therein intellect shall not be impaired neither shall thine eyes loose their brilliancy.

Thy memory shall also retain its strength and thy days and years shall be prolonged until thou are in satisfaction.

And so long as thou art in the discharge of duty no power shall prevail against thee. Thou art of the lineage of Ephraim entitled to all the blessings of Abraham, Isaac and Jacob.

Thou art numbered among the fathers in Israel, thy name is written in the Lamb's Book of Life, registered in the chronicles of thy fathers and shall be handed down with thy posterity in honorable remembrance from generation to generation.





And thou shalt be crowned hereafter among those who have fought the good fight, kept the faith and won the prize. Therefore, be comforted for all shall be well with thee both here and hereafter.

This with thy former blessings I seal upon thee in the name of Jesus Christ, and I seal thee up unto eternal life to come forth in the morning of the first resurrection a Savior among thy kindred, even so, Amen.

He said to me afterward, on the way home: "I want you to put another sentence to that blessing which is: "It is your duty to give to the young the benefit of your experience."

There was so much appeared before him and it came so fast that he left out that sentence.

### BALDEN, THE PROPHET

Away back in 1824 or 1825 an erratic preacher of the name of Balden made his home in Louisville. He was neither eloquent, argumentative nor persuasive and the very memory of him would doubtless have died years ago but for the fact that he was a prophet--a prophet with honor in his own land, too.

During the time when not engaged in preparing sermons or in visiting his little flock Balden busied himself with uttering marvelous prophecies and committing them to writing. The Prophet's manuscript predictions, which are now in the hands of William Miner, an aged cousin of David G. Philips, of Louisville, are perfect gems of occult literature. They have been written in a strange, crabbed hand on long note paper in old fashioned nutgall ink, and all bear dates ranging from 1817 to 1829.

He correctly outlines the Mexican War of 1846-7, giving time, cause and duration of the struggle; warns people to prepare for the great civil conflict of 1861-5, besides telling as do the histories of today, the cause and results of the Franco-Prussian War of 1870-1. He devoted five closely written pages to the decade following 1890, punctuating it in several places with the remark, "These ten years will see the greatest destruction in life and property known in the world's history." As no real prophet was ever known to quit business without figuring out the final end of the world, Balden tried his hand and sets the date of that interesting event for 1913 and the 3rd day of August as the exact time.-- St. Louis Republic.

Wednesday, March 3, 1897, I visited Brother James Brown who has a wooden leg, and listened about 3 hours to a recital of his labors and travels, among the Indians and other places.

He is a remarkable man. He and I were together among the Indians at Deep Creek in 1856. The first time he ever heard them talk he knew every word they said and preached the gospel to them in their own tongue; by the gift and power of God.



Monday, March 8th, 1897, my nephew Charaton Jacobs took<sup>me</sup> in his buggy 3 miles south to Hooper Ward, to see an old familiar family and friend. Sister Adaline Nights Belnap and her mother Aunt Martha Nights, wife of Bishop Vincent Nights in Nauvoo and with whom I lived at a time in Nauvoo.

Sunday, March 7th: I went with Charaton to his home 6 miles west of Ogden, in West Weber Ward, snowed terribly most of the day.

Sister Martha Nights was 92 years old, and reading without spectacles when I was introduced to her by her daughter Adaline. She was very deaf and could believe with difficulty that it was me, and was very pleased to see me.

I had with me a cane made of the rough box hastily nailed together into which the Prophet Joseph Smith's body was placed after he was murdered and brought to Nauvoo from Carthage.

In the top of the cane was a lock of his hair which was taken from his head after he had been buried 7 months. My brother William took it off his head as he and my brother Dimick were moving the bodies of Joseph and Hyrum from where they were first buried, in the cellar of the Nauvoo House, to the cellar or pit under a little outhouse that was built exclusively for that purpose. The glass over his face was broken and they saved some of the glass. And a piece of that glass covered the hair in the top of the cane, and then a piece of metal with a round hole in center was over the glass and hair.

Through the hole in the metal (alluminum) the hair could be seen.

At the party on that evening the cane and its history became known and was viewed, inspected, admired and handled by each individual, and was constantly on the move until 12 o'clock at night.

I was invited to give a history of the cane and of the burial /and/ reburial of the bodies of Joseph and Hyrum Smith, which I did.

The cane came into my possession in this way:

It was my brother Dimick's cane in the first place. The whole box that Joseph's body was brought to Nauvoo it was sawed up into strips suitable to make walking canes of and divided out among his special friends.

After the death of Dimick the cane became Allen's, and he told me to take and keep it until he called for it. He died without calling for it at all.

Thursday, April 22, 1897: My niece Zina Card and sister Lucy B. Young came on their return from Goshen and the other settlements in this county south of here and stayed all night with us.



They were out by appointment from the Presidency of the Church in the interests of the young womans Journal.

We had an excellent time while they were here talking over old times, the sayings of Joseph and Hyrum of Brigham and others.

Among other things both new and old was repeated the fact that the Prophet Joseph pulled off his garments just before starting to Carthage to be slain and he advised Hyrum and John Taylor to do the same, which they did; and Brother Taylor told Brother Willard Richards what they had done and advised him to take off his also, but Brother Richards said that he would not take his off, and did not; and he was not harmed.

Joseph said before taking his garments off, that he was going to be killed. . . "was going as a lamb to the slaughter" and he did not want his garments to be exposed to the sneers and jeers of his enemies.

These facts all came from President John Taylor's lips after he was President of the Church. Elder John Morgan had told them to me as stated to him by Brother Taylor. Sister Lucy B. Young said that Brother John Taylor told her in answer to direct questions, the same all except with regard to Willard Richards.

Elder John Morgan, who is now dead, told me, at the dedication of the Manti /Temple/ that Brother John Taylor and he lived on joining lots, in Salt Lake City, and at the very beginning of the legal raid of the United States Government against this people, Brother Taylor called to him at different times when each was out on his own lot, doing little chores, to come over and have a talk. Brother Morgan said that he went over twice and listened to his talk but could not understand all that he /was/ talking about then--but, said Brother Morgan to me, I now understand it all--he told me all about this raid. He said that it would all blow over and the saints would come out on top--they the saints, would have a good time of peace and prosperity and after that good time of peace and prosperity, the saints would have another trial--another time of trouble, "in which we will have to arm ourselves to defend ourselves;" such was the statement of President John Taylor to John Morgan in the very commencement of the "Raid."

Sunday, June 13, 1897: Having previously advised Brother Eddy Crandall, as we usually called him, but whose name was Myron Edward Crandall to have his house which he was then building dedicated to the Lord by authority of the Priesthood for his residence and against the powers of darkness and the destroyer.

He had set for the ceremony Sunday 13th, of June 1897, and decided that I should take charge of the ceremonies.

By his permission I invited Bishop Loren Harmer Dolten, my son-in-law and Brother B. T. Blanchard, as participants in authority and power. I also invited my wife to attend with me it being only a short distance on opposite side of road from where I lived.



Early that morning President James E. Daniels and his first counselor Albert Jones called at my house for me to go with them to Benjamin Ward but I excused myself on account of the dedication ceremonies which were to commence at once or noon that day between Sunday School and afternoon meeting.

The ceremonies were short and impressive. Inasmuch as Brother Crandall had decided that I should dictate the meeting I felt at liberty to program the meeting as I liked, which was as follows:

The young folks of his family sang a hymn, accompanied by organ.

Prayer by Brother Blanchard. Bishop Harmer gave a short address in which he illustrated the virtue of a dedicatory prayer in an instance that occurred with him while on a mission in the state of Virginia.

He was to travel a long distance down a river on a log raft, and while the raft was being started, he and the Elder with him took position on 2 logs, standing and each in silence, without the knowledge of the other breathed a silent prayer to God and dedicated the 2 logs to the Lord for a safe conveyance for them that they might land safely on shore. On the way down the river the raft ran upon rocks that broke the whole thing to pieces that no two logs remained together except the two that those two Mormon Elders were on. People that saw the misfortune wondered at the circumstance, and that the 2 logs floated ashore without any effort of human hands, and they had to only step from the logs to land.

After Bishop Harmer's talk I offered a prayer dedicating and asking the Lord Almighty to bless Brother Crandall, his 2 wives and children, his house and land, the beautiful spring of water near his door, his horses, cattle, wagons and tools.

After the prayer the family sang a hymn and Brother Dolten dismissed.

After the ceremonies my wife testified that she could not see the spirit of God there in the room, but she could feel it distinctly.

I conversed with one old lady 88 years old who lived with David Whitmer when Joseph Smith and Oliver Cowdery were translating the Book of Mormon in the upper room of the house, and she, only a girl, saw them come down from translating room several times when they looked so exceedingly white and strange that she inquired of Mrs. Whitmer the cause of their unusual appearance, but Mr. Whitmer was unwilling to tell the hired girl, the true cause as it was a sacred holy event connected with a holy sacred work which was opposed and persecuted by nearly every one who heard of it.

The girl felt so strangely at seeing so strange and unusual appearance, she finally told Mrs. Whitmer that she would not stay with her until she knew the cause of the strange looks of these men.





Sister Whitmer then told her what the men were doing in the room above and that the power of God was so great in the room that they could hardly endure it; at times angels were in the room in their glory which nearly consumed them.

This satisfied the girl and opened the way to embracing the gospel. She is the mother of Stephen Bunnell of Provo, and the Bunnell family of Provo.

Sept. 25, 1897: I called upon my friend and Brother Benjamin F. Johnson and found him sick in bed. Had a good visit with him and from him learned that he was one of Joseph Smith's counselors of 50 which was organized on the day that Mr. Miller, the Millerite Founder, predicted that Christ would come.

Jesus did not come as they expected that day but the governing power of His Kingdom was organized that day.

Sunday, Sept. 26, 1897: I went to meeting in Big Tabernacle, afternoon and the 18th Ward meeting where O.F. Whitney as Bishop presided. After meeting I had a short interview with him.

Monday, 27th: Bishop Whitney made me a visit at Sister Zina's residence which was intensely interesting, entering upon topics that cannot be written. I found him to be a very intelligent strong minded man of deep research and inspiration.

I met that day, at the Hall of Relicks, Hopkins G. Pendar an old Nauvoo Mormon, and from him learned that Joseph Smith just before he was killed, made a sketch of the future home of the saints in the Rocky Mts., and their route or road to that country as he had seen in vision; a map or drawing of it.

Levi W. Hancock drew a copy of that map, which copy H. C. Pender had seen. He said that Levi W. Hancock told him that there was 4 copies of that map taken one of which Brigham Young kept, one was carried by the Mormon Battalion by which they knew where to find the church, or Salt Lake Valley.

In the interview with Brother B. F. Johnson on the 27th he related many incidents and events of Kirtland, 1835-37. Among them was a statement current in Kirtland that Joseph there told Brigham Young that he would sometime one day lead this church but cautioned him against the failing or basement he would be troubled with, viz., that of being too grasping and greedy for wealth.

This was a familiar fact incident which a few people were familiar with at that time.

1897

In my interview with B.F. Johnson on the 27th Sept. he related the fact that Joseph told him in Nauvoo to marry Lucinda Harris, as she was called because her mother married a man Harris, but she was a daughter



of the Morgan that exposed Masonary about the year 1825 or 26 in the state of N.Y. for which he paid the penalty with his life; he was imprisoned a long time in Fort Niagara at the mouth of Niagara River. Now to my story of Lucinda. She and Benjamin covenanted to marry; he went on a mission and was gone some 2 years in which time, through her mother's influence, Lucinda married a man of dissolute and immoral habits by the name of Smith, I think it was David Smith. He led her a wary wandering life up and down the Mississippi River.

Benjamin kept track of her many years hoping for an opportunity to claim her as his own upon the promise or gift of Joseph and their own vow of marriage.

After he moved to the mountains he lost all trace of her for many years more. He finally moved to Arizona and one day while weary and lonely in spirit, he sat down to rest on a rock by the road side and was meditating of his lost loved one--a gust of wind brought a piece of newspaper to his very feet that he picked it up without rising and in a careless inquiring way looked at the printed matter on that piece of paper so strangely laid at his feet. On that bit of paper he read the sad history and death of that lovely young woman given to him by Joseph Smith and by the girl herself.

At the first opportunity in a temple he had her sealed to him as a wife for all eternity.

B. F. Johnson. . . has only one more year to live, according to a dream or vision he had a few years ago.

My associations with and recollections of B. F. Johnson are unusually pleasant. He is an uncommonly good, and pure minded man, an ordained patriarch.

I had Ann Eliza Huntington sealed to me in St. George Temple, her husband Solon D. Hungerford being then alive, but he died about 5 years after. I had been uneasy in my mind on account of having his wife and resolved to give her to him and this day the 18th of Feb. I performed the act, and my soul has been at rest since.

1897

I would not like to meet a man in the spirit world and find him lonely for want of a wife while I had his wife and 3 or four other wives.

Oct. Thursday, the 3rd<sup>1897</sup> I went with Patriarch John Smith and got a copy of the lengthy revelation to Joseph Smith upon the wars and revolutions of all nations down to the time of building the Temple of Jackson County.

On account of a change in time of trains that came into effect that day I was left and spent the day with Joshuay Whitney and his sister Mary Groo in the 9th Ward between 4th East and 5th South Streets. He gave me a piece of the horse we helped eat on the western deserts in 1857. Showed me an apron and moccasins of sheep skin made to the order and by the direction of Joseph Smith in Nauvoo for first endowments given there in the upper room of his brick store. The leaves on the apron were painted.



Wednesday, 23rd: I had a lengthy interview with Ernest Boyer, who had returned a month since, from a two and a half years mission in Indiana and Illinois. He is the boy of my Sunday School class that was accidentally shot through the right lung, and who sent for me to come and administer to him which I did and told him that he should live, and should show to his children the scar of that wound. Today he told me of the promise.

. . . He brought with him a young woman who he expects to marry soon so that the promise is likely to be fulfilled that "he should live and show the scar of that wound to his children."

During my severest illness I was sleepless, much troubled with insomnia and during 3 nights, in which I did not sleep 3 hours, I was exercised with 2 verses in the book of Doctrine and Covenants 85th Section 7th and 8th verses. "I the Lord God will send one mighty and strong." etc.

During the 3 nights these 2 verses ran in my mind and each separate item of doctrine, promise, event and condition mentioned was presented in detail and the fulfillment of the whole was shown me to have transpired in the ministration, labors and government of the Church by Brigham Young.

It was proven to me that he "was the one mighty and strong."

Almond W. Babbitt was the one mentioned in the 8th verse who should "fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightening."

He was killed by the Indians at Ash, Hollow on Platt River and to my knowledge he answered the description, in his efforts to the "man who was called of God and appointed." Appointed by President of U.S. Secretary of Utah. I am not mistaken in this matter, and as far as my testimony is good with others I want my posterity and others, to not look for the "One Mighty and Strong" yet to come and set in order the "Church" of God as well all used to interpret the "House of God" to mean. It means just what it says "The House of God" in the order and ceremonies of the endowments.

It would be a pity for Elders in Israel and saints to keep looking, like the Jews, for one that has been and done his work.

At American Fork August 14, 1898, I ordained William E. Robinson High Priest.

November 5, 1898: at Provo I ordained John Mayson of Springville a High Priest.

The night of October 4th, 1899, I stayed with Elder Arnold Reiser in 6th Ward Salt Lake City. He was the missionary in Missouri that I wrote to about the Alter of Adam at Adam-ondi-ahman and through my request, while on his mission visited Di-ahman again and searched according



to my minute directions and found remains of the wall of the Alter, which wall however, had been torn down to a level or nearly level with the ground--probably by cattle, as it was in a pasture, so He proved to be true that which I told Elder Edward Stevenson, viz., that he did not find the true Adam's alter, as he had published.

That evening I spent with my niece Lucia Godfrey and related the particulars of the fact that her father once died while living with Joseph Smith and how he was raised from the dead by the Prophet--that he was in the air above and saw the whole transaction, as also the weeping and mourning of relatives.

It is now the 12th of January 1900, and I am getting old and probably will not have more experiences in this life worthy for my time and trouble to record and will end my record of this book.

### STAKE HIGH COUNCILS

The construction of a Stake High Council is simple, yet its form is remarkably effective for the prosecution of its purpose. It is composed of Twelve High Priests who are ordained and set apart as High Councilors. Over this body it is the duty of the President of the Stake to preside and it is his privilege to be assisted by his two counselors. In the case of the absence of one or both of these who are appointed to assist him, he has power to preside over the council without an assistant, and in case that he himself is absent, "his counselors" have power to preside in his stead, both, or either of them.

Associated with the regular members of the Council is a number of other High Priests who have been ordained and set apart as alternate High counselors. It is their duty to be present at all the meetings, and to take the places of any of the members who may be absent from any cause.

This tribunal has appellate as well as original jurisdiction. The appealed cases originated in the Bishop's courts. When either of the principles in a trial before one of the latter courts is dissatisfied with the Bishop's decision and desires to appeal to the High Council of the Stake, he must show proper grounds as a reason for the appeal and if they are deemed sufficient the minutes of the proceedings are set up to the appellate court. Unless the reasons given for the action of appeal are trivial or frivolous the request is granted. Should the Bishop, however, decline to grant an appeal, the applicant may complain to the President of the Stake, by whom it will be submitted to the High Council. If that body decides that an appeal should be granted, the President will direct the Bishop to show cause why he should not be required to grant it and to send up the minutes of the proceedings had before him in the case.

In a case which comes up in the council on appeal, the minutes of the trial before the court in which it originated are read. If it appears to the court that the papers are insufficient to give a full and clear understanding of the matter, it is decided to investigate the cause on its merits, but no witnesses who were not examined before the Bishop's court are allowed to be introduced, the object of the appellate proceedings





being to determine whether or not the decision of the original court ought to be sustained or otherwise. If during the investigation it should appear that either of the parties can and desires to introduce new witnesses who can give additional and vital testimony, the case may be sent back to the bishop's court in order to give that tribunal an opportunity to determine whether or not the new evidence would cause him to change or alter his decision.

Before entering upon the trial of a case, the Council is duly organized. The twelve High Councilors are ranged in two semi-circles, each comprised of six members. In this shape one-half the councilors face the other half. Each regular member has a permanent number--from one to twelve and he occupies a position according to it. The six odd numbers comprise one half circle and the even the other. There is a space between the ends of the two semi-circles, and the Presidency of the Stake are seated at the upper opening, while the lower one is reserved for the witnesses while they are engaged in giving testimony. After the work of organizing is completed, the proceedings are opened with prayer.

The President asks each of the parties to the case if he is ready to proceed to trial. When the answer is affirmative, as it usually is, the complaint, or charge, which is in writing and has been previously placed in the hands of the clerk of the council, is read. It is decided by vote of the Council how many speakers there shall be on a side. When the case is important it is usual to have two. The speakers are selected in rotation circle, between his speakers, while the accused is similarly situated on the even number side.

The duty of the speakers is to advise the respective parties as to their rights and privileges and to protect them against irregularities and injustice. The accuser is given the privileges of making a general statement of his case and the defendant is accorded an opportunity to speak on his own behalf in reply in case he does not admit the correctness of the charge. Then follows the examination of witnesses, first for the accuser and then for the accused. Each witness is subjected to such interrogation as may be necessary, by the party introducing him, and may be cross-examination in chief. These proceedings are participated in by the respective speakers and also, under proper rules, by other members of the council and by the Presidency, the object being to obtain a clear understanding of the case, that the decision may be according to equity and justice.

After all the testimony is in, the President announces that the Council is ready to hear the speakers. It is deemed improper and inconsistent with the genius of the tribunal for the speakers to strain after points in favor of the particular side of the case represented by them, the central object being the ultimate arrival at a just conclusion as to the merits of the matter in dispute. They are expected, however, to briefly review the evidence and fairly explain points that are favorable to the side of the controversy with which they are, for the time being, associated.



When the speakers concluded their remarks the President informs the accuser that he has the privilege of presenting his own case, in a brief summary of the testimony. The accused is then accorded a similar opportunity.

It is the duty of the President to formulate and announce the decision which must be justified by the evidence. Without sufficient proofs--no matter what may be the private opinions of the members of the court as to the guilt or innocence of the accused--no man can be properly condemned. When the decision is announced it is determined by vote of the council whether it shall be sustained. When a majority vote is in favor of it, it stands.

Among the functions of stake high councils is the preservation in the community of peace and goodwill, and pure morals. They are in the nature of courts of arbitration, which save those who have recourse to them the expense, vexations and heartburnings that frequently attend litigation. In all their proceedings they are careful to guard against the impairing of the obligations of contracts and they aim to operate in unison with the genius of the law of the land. The members of these ecclesiastical courts give their services absolutely without compensation. Some of the questions submitted for their consideration are intricate and complicated, requiring careful investigation on and scrutiny, and the expenditure of considerable time. They are composed of men who are familiar with various departments of business. Some belong to the professional field while others are merchants, mechanics, etc. They are therefore, in possession of practical information which is of great value in reaching correct conclusions in matters of dispute. They impose no penalties save those which relate to the religious fellowship and standing of members of the church. (Editor John Nicholson, Nov. 13, 1894, Deseret News.)



## BRIEF LIST OF CONTENTS

### PAGE

- 3 When the destroyer leaves the realms above to lay waste the earth, it will be made known to the head of the Church.
- 3 No one shall be ordained to any office (in the Priesthood) without the voice of the branch.
- 4 Eliza R. Snow and Zina Huntington honored as wives of the Prophet Joseph.
- 4 Oliver H. received his second annointings.
- 5 Interesting information on the Ten Tribes and the Three Nephites.
- 6 The ordination of Joseph Smith and Oliver Cowdery to the Melchizedek Priesthood.
- 6 Interview with a wife of Heber C. Kimball.
- 7-8 Spiritual temple experiences described.
- 8 There will be no rainbow in the year when Jesus makes his second appearance.
- 9 W. W. Phelps and wife promised they would never taste of death and the unusual fulfillment of this promise.
- 10 Description of moon inhabitants.
- 10 Prophet told Robert Thompson to get drunk or he would die. Advice not heeded and Robert died within two weeks.
- 11 The Lord, according to Oliver, dictated that a niece of Oliver's should NOT marry.
- 12 A couple was married in the Endowment House; three months later the woman had a baby. A. O. Smoot said they should both be cut off the Church.
- 13 "The Devil can't create."
- 14 Spiritual missionary experiences related.
- 15 The Prophet's personal records were buried in some land that was later purchased by Joseph Smith, Jr.
- 17 Prophet Joseph's prophecy that if Steven A. Douglas turned against the Mormons, he would never sit in the President's chair.
- 18 Ordination to Apostleship (Mel. Priesthood) repeated.
- 19 Joseph Smith said that, generally speaking, the poor would have a credit on the other side; the rich would have a debt to settle.



- 19 Eve had other children before Cain--they were unbelievers and went somewhere else to live. Cain married one of his brother's daughters.
- 22 It was required to wash all over before participating in a prayer circle.
- 23 John Taylor said the day would come when people would pray to get into the United Order.
- 25 Adam and Eve seen in vision sitting on a great golden throne.
- 27 Prophet had said that Judge Adams was a literal descendant of Christ.
- 28 Prayer circle methods described.
- 30 Vision of Brigham Young at Winter Quarters: Joseph Smith gave him instructions as to what to tell the Saints ("Get the spirit of the Lord.")
- 31 Prophecies (false) of a German hermit.
- 31 The true pattern of partaking of the Sacrament, as given by Joseph Smith: eat good bread and wine freely all during the day while conversing on heavenly things.
- 34 "Winding up scene" is at hand when bear of Russia lays its paw on the British lion.
- 34-35 Dedication of the Manti Temple (including the words of the "Sacred Shout")
- 37 The Sacrament is passed in Sunday Schools to teach the children.
- 39 "Christian classes" were set up after school to teach the children the gospel.
- 43 The names of the Three Nephites are Jeremiah, Zedekiah, and Kumenonhi.
- 44 Joseph Smith transfigured before Quorum of Twelve during their last meeting.
- 44-46 Oliver Huntington's Patriarchal Blessing.
- 47 Oliver had a wooden cane made from the box Joseph Smith was carried in from Carthage to Nauvoo. In the top of this cane was a lock of the Prophet's hair.
- 48 Joseph Smith, Hyrum, and John Taylor removed their garments before going to Carthage. Willard Richards did not.
- 48-49 Brother Crandall's house dedicated in a special ceremony.
- 50 Oliver H. visited Benjamin F. Johnson, who had been on the Council of 50.





PAGE

- 50 Joseph Smith saw in vision the valley in the Rocky Mountains where the Saints would go; and he drew a map of it.
- 50 Joseph Smith told Brigham Young he would someday head the Church, but warned him that he would be troubled with being too greedy for wealth.
- 50-51 Interview with Benjamin F. Johnson.
- 51 Oliver H. was sealed to Ann Eliza, whose husband was still alive.
- 51 Oliver H. obtained a copy of the lengthy revelation to Joseph Smith of the wars down to the time of the Temple at Jackson County.
- 51 The temple moccasins and apron (made by the directions of the Prophet) were shown to Oliver.
- 52 Oliver was shown that Brigham Young was the "One Mighty and Strong."
- 53 Joseph Smith raised Lucia Godfrey's father from the dead.
- 53-55 Information given on Stake High Councils.









3 1197 00114 9175

# Date Due

All library items are subject to recall at any time.

MAR 03 2004	FEB 08 2007	
MAR 20 2004	FEB 08 2007	
MAR 20 2004	NOV 06 2009	
MAR 20 2004	NOV 23 2009	
OCT 07 2005	AUG 18 2010	
OCT 10 2005	NOV 19 2010	
FEB 16 2006	SEP 21 2010	
FEB 10 2006	AUG 02 2011	
JUN 03 2006		
JUN 05 2006		
AUG 02 2006		
JUL 19 2006		
AUG 16 2006		
AUG 07 2006		

Brigham Young University

